

DIVINE DISCOURSES

Volume 2



HIS HOLINESS SHRI. DATTA SWAMI



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26.

ESSENCE OF THE GITA AND VEDAS

Where is God?

God: reachable or unreachable?

[2004 Delhi] The Bhagavad Gita says that nobody knows God (*Maamtu Veda Na kaschana*). The Veda says that words, mind, intelligence, logic and even imagination cannot touch God (*Yato Vachah...Manasa saha; Na Medhaya; Naisha Tarkena*). The Veda also says that if one knows that God is unknown, he knows at least something about God (*Yasyaa matam Tasya Matam*). These three statements declare that God is unknowable and unreachable. Yet the same Veda says that God is present on this earth itself (*Yat Saakshat Aparokshat*). Similarly the Gita also says that God reveals Himself on the earth in every human generation as per the necessity (*Tadaatmaanam Srijaamyaham*). These two statements say that God can be seen by humans. How can one correlate these two contradicting sets of statements?

The first set of statements implies that you cannot catch God by your effort. The second statement indicates that whenever the kindest God wants to reveal Himself, He comes to the earth. You can see God on earth but He cannot be understood. Therefore, the first statement is not contradicted. Fine, you have seen Lord Krishna. However, as a boy He lifted a mountain on His little finger. Did you understand this? Definitely not! The Gita says that God comes down in a human body to preach to human beings (*Manusheem Tanum Ashritam*). Then you can see and touch Him. You can talk and live with Him. But, He is not understood. He is seen only to prove that He cannot be understood.

The Veda has four great sentences (four dicta) called as the Maha Vakyas about the human incarnation:

- 1) *Aham Brahmaasmi,*
- 2) *Tatvamasī*
- 3) *Ayam Atmaa*
- 4) *Prajnanam Brahma.*

The first three sentences say that externally, He is like me, you, and him respectively. The fourth great sentence says that He preaches a special

divine knowledge, which is not possible for anyone else, and this knowledge is His internal form by which He is differentiated from others.

Many electrons flow in the atmosphere. Flow of electrons is called as electricity. But, you cannot experience electricity in the atmosphere. By this electricity in the atmosphere, you cannot move the fan or the lamp. This electricity cannot be experienced and you cannot get any benefit from it. But the same electrons, when made to flow in a metallic wire, you are able to get the experience of the electricity by touching the wire. By this electricity, you can move the fan and light the lamp. Similarly, you cannot directly experience God, who is pervading all over the world and you cannot get any fruit from Him. But, when the same God enters the human body, you can experience Him through vision, touch, conversation and living in His company. But even by this experience you cannot get any fruit. When you meet somebody, touch him, talk with him and even live with him, you can experience him, but you cannot necessarily get any help from him. Even if you serve God in His human form personally, He may preach to you several times but only when you participate in His mission as a servant, will He be completely pleased and give you the fruit. Therefore you can experience and please God, only through the human form. God creates this method of approaching Him, for the sake of human beings. This method is called the human incarnation. If you try to reach the Absolute God directly, He is like a roaring mighty ocean. You are just a water drop. Your prayer is an iota in that ocean of sound. You may even merge in the sea and disappear completely losing your name and form.

Worship through form

The Gita says that if one tries to worship the formless all pervading God, he will end up in misery (*Avyaktahi Gatih*). When God has arranged a very convenient way for approaching Him why should you deny that and try for a direct method? Are you mad? The reason for your madness is your repulsion to another human form (other than yourself). This repulsion is produced by your egoism and jealousy. Likes repel each other. Egoism and jealousy cover the two eyes of any human being. These two layers are responsible for the human being not using the method given by God Himself. When you cannot even imagine God, how can you serve Him? This is like a drought, which is one extreme end. The other extreme end is a flood in which every human being thinks that he is God and this is the result of a misunderstanding of the Veda. If every human being is already God, then the spiritual effort is left only for stones! Therefore to solve this

problem an intermediate technique is adopted. The human form is introduced in the form of an inert statue or a picture. Since the statue or the picture is not the actual human being, the repulsion is reduced. Since the human form in a statue or a picture belongs to some deity of the upper world or a past human incarnation, the problem of repulsion is removed. If this repulsion is of a higher order, the face of that human form in the statue or picture is replaced by the face of a monkey (Hanuman), the face of an elephant (Ganapati) etc., because the jealousy towards the human form is mainly concentrated on the face. If the repulsion is of the highest order, instead of the human form the form of a fish, tortoise (Matsya, Kurma) etc., is introduced in the form of an idol or picture. Therefore the statues and pictures are worshipped as a training to remove the repulsion caused by egoism and jealousy towards the human form. But the statues are meant only for meditation and not for worship or service. The Veda says that the Lord is not in the statues or photos (*Natasya Pratima*). The Veda also says that no inert object is God (*Nedam tat*).

The Gita also says that God is not the world and God is not in the world (*Nachaham teshu; Maamebhya param*). When it is said that God is in the world in the Gita, it means that God exists as the base of the world (*Matsthani...*). This interpretation is derived from Sanskrit grammar (*Aupasleshika Saptami Vibhakthih*). Here the base is not touched by the world and so God is untouched; He remains without any change in spite of the changes in the world. When a daydreamer dreams of a city and when the city catches fire, the fire does not touch the dreamer. This entire world is only the will of God (*Ichchamaatram Prabhoh Sristih*). The imagined city is based on the dreamer. Even when a person in that dream-city is burnt, the dreamer is not burnt. Similarly even if a soul in the world is pained, God is not pained. The dreamer can enter his own dream through a form of his own imagination and can express himself through that form anywhere in that dream-world. Similarly God expressed Himself in the form of Lord Narasimha (form of a fierce lion-headed man). He can enter the dream world through a human form, which is also made of His will and such a human form is called the human incarnation. The dream-world and the dream-men are also made of His will.

The Veda mentions the entrance of God into this world through a human incarnation (*Tadevaanu Praavisat*). When He enters the human body, He pervades that body from top to bottom, internally and externally, just like the electricity that has entered a metallic wire. Wherever you touch the wire the electricity is experienced (*Antarbhahischa*). This is Advaita

(non-duality), which means that you cannot separate God and that human body as long as He is present in the body. God is that human body just as the electricity is that wire. Therefore you should worship such a human form as the actual God with the Advaita angle. Why are you worshipping past human incarnations? The electricity has gone from those wires and even those wires are not seen now. Only imaginary pictures or photographs of those wires are present before you. What is the use of worshipping them? God left those human bodies and you cannot experience that God directly. Those human bodies are also gone now. Then what is it that you are worshipping? When the Lord left the body of Krishna, Arjuna cremated that body with the help of a few dry sticks, because the body was only an inert material. The same body, when Lord was present in it, had swallowed a wild fire, which was burning the whole forest. Therefore the inert statue is only for vision and meditation.

If you worship and serve such inert objects you will be born as inert object as said by the Lord in the Gita (*Bhutejya yaanti*). The Lord said that He should be worshipped and by that He means that the living human incarnation should be worshipped. In the Veda it is said that the sun should be worshipped as God (*Adityam Brahmeti*). Immediately the Veda also says that the sun is not God (*Nedam tat*). The Lord, as said in the Veda, controls the sun (*Bhishodeti Suryah*). If the sun is God or if God is in the sun, the sun cannot be controlled by God. The Lord said in the Gita that He is not in the world (*Natva hamteshu*). The Veda says that no item of the world including the soul is God (*Neti Neti*). Thus God is the base of the sun since He is the base of the entire world. So here you must meditate upon the sun as the representative of God and such a representative is called as 'Prateeka'. The national flag of India represents India. The flag is not India and India is not in the flag. However the base of that flag is the earth of India. When a representative of the king comes, the representative is not the king nor is the king present in the representative. The representative is an employee, controlled by the king. You can respect the representative and even worship him because he is also a living being like the king. Therefore you can worship the devotees of the Lord by the sixteen modes of worship (*Shodasa Upacharas*). But you should not do these sixteen modes of worship to a statue of the king, even though it is the direct form of the king. A statue is only for vision (seeing and meditating upon the form). When the sixteen modes of worship are to be performed on a statue in a temple, we perform the life initiation (*Prana Pratishtha*) in that statue. By this initiation the statue does not come alive. If you can make the statue alive by such

rituals, why don't you make a dead body alive by the same? Therefore the inert statue along with life initiation means the living human form. This means that you should worship the living human body of God, which is called the human incarnation. Even a devotee of God is a human form with life and therefore he can also be worshipped by the same sixteen modes.

The Gita says that the soul is a part of the nature and is called as 'Para Prakriti' (*Jiva Bhutaam*). The inert part of the creation is called 'Apara Prakriti' (*Apareyam*). Since the world is a creation and not the creator, the soul is not the Lord. The soul is a part of creation and the Lord is the Creator. Krishna created duplicate cows and cowboys, when the original souls of the cows and cow cowboys were taken away by the divine officer called 'Prajapati'. This proves that the soul is creation. In the Gita it is said that God throws some souls into the ever-lasting fire called hell (*Samsareshu Naraadhaman*). If every soul is God how could any soul be thrown into hell? It would mean that God has thrown God into hell! This proves that the soul is not the Lord.

The Lord says in the Gita that He comes in human form in every human generation (*Sambhavami Yuge Yuge*). The word Yuga means human generation. If God comes in a particular human generation only, then He becomes partial. Any human being can see the human incarnation present in his generation provided the two layers covering the eyes (egoism and jealousy) are removed. The human body is made of five elements and you can see, touch, talk and live with the Lord through that human body. The Lord comes to you without any trace of your effort since you have prayed to Him through surrender and devotion. Even if you do a lot of penance, the Lord only appears before you through a body made of light for a few minutes as Lord Vishnu. He will talk a few words with you and will disappear. You cannot touch and live with Him for a long time. How foolish you are to lose this golden opportunity of the human incarnation called as Krishna? Both Vishnu and Krishna are incarnations. Same Lord entered both the bodies (energetic body and the human body respectively). The same Lord pervaded both the bodies from top to bottom, internally and externally. The reason for your bad luck is only the layers (of egoism and jealousy) on your two eyes.

One God many incarnations

The Lord also comes in different human forms at the same time for the convenience of people living in different places. Convenience (*Sowlabhya*) is one of His divine qualities. Everything is possible by His

super power called Maya. Parasurama and Rama were present in the same time. Vyasa and Krishna were present in the same time. Akkalkota Maharaj and Shirdi Sai Baba were present in the same time. In the same time He comes in different forms to preach at different levels, since the devotees in the same time are at different levels. Even His servants and disciples come down in various human bodies. He comes down fully along with His whole department. Many school teachers, lecturers, and readers are present in His department. He comes down as one professor because there will be very few devotees, who have reached the top level. In some human bodies, only a ray of His energy enters and this is called a 'Kalavatara' (e.g Sage Vyasa). In other cases, a part of His energy enters a human body and this is called as an 'Amsavatara' (e.g Kapila). When He enters a human body only for some time, it is called an 'Avesavatara' (e.g Parasurama). When He enters a human body and lives from birth to death but reveals Himself partially, then He is called as a 'Purnavatara' (e.g. Lord Rama). When the 'Purnavatara' reveals Himself completely, He is called a 'Paripurnavatara' (e.g. Lord Krishna). He is the professor and His preaching at the topmost level is the Bhagavad Gita, which is the essence of all the Vedas.

We must remember that the human body of the Lord is not a modification of the Lord (the Lord does not get transformed into the body) and therefore the Lord can leave the body at the end (*Avyaktam Vyakti Maapannam*). Due to this reason, the body retains its natural properties like birth, death, hunger etc., and these properties do not touch the internal Lord. The internal Lord is the True Infinite Knowledge as said in the Veda (*Satyam Jnanam Anantham*). The Vedas are only His preaching (*Asya Mahato Bhutasya, Vedaanta Krut*). The Vedas and the Gita are called as Shastras. Shastra means that which is spoken by the Lord (*Tasmat Shastram*). Therefore any human incarnation of the Lord at the professor's level, will definitely quote these Shastras as said in the Gita. Scholars also may quote these Shastras but their preaching results in a headache.

The preaching of the Lord gives bliss in your heart since the Veda says that God is bliss (*Aanando Brahma*). Lord Shankara and Mandana Misra argued for 21 days. Both quoted the Shastras. But the knowledge of Shankara gave bliss not only to the audience but also to Mandana Misra. Therefore Shankara was considered as the incarnation of Lord Shiva. Shankara entered the house of Mandana Misra even though the doors were bolted from inside. He used His miraculous power since nobody opened the doors in spite of His several calls. The incarnation has all the super powers but uses them only when it is absolutely necessary. He does not exhibit His

powers for fame or to attract people. If He were to do so, people would catch Him and press Him for granting them boons that they do not deserve. He gave His super powers even to the demons since the powers are like His jewels (which can be donated to anyone). However the demons could not get His characteristic property, which is the divine knowledge. Therefore great sages did not accept the demons as God even though the demons exhibited several miracles.

Son of Atri and Anasuya

Datta means the Lord who has donated Himself to the devotees through the human body (*Satvam Prakriti Jaihi Muktam*). The devotee must be 'Atri' and 'Anasuya' (Lord Datta, in His first incarnation was born as the son of Atri and Anasuya). You will become Atri when you get rid of the three types of egoism:

- Egoism of Knowledge,
- Egoism of physical power and
- Egoism of body, wealth etc.

You will become 'Anasuya' when you get rid of jealousy (*Asuya*). Datta is not the name of any body. It is a general word, which indicates every human incarnation. The form of Datta is represented pictorially as having three heads, which indicate the three qualities: Satvam (goodness), Rajas (activity, passion) and Tamas (ignorance), which indicate the ruling, creation and destruction respectively. The six hands of the form indicate the six modifications of the body, which are existence, birth, growth, modification, reduction and destruction. All the three qualities always co-exist and any quality may become the main quality of a certain incarnation in a particular time. Even Rama, who is considered as the embodiment of Satvam, showed Rajas while He was angry with Sage Jabali, and showed Tamas while He was running after the golden deer to satisfy His wife's fancy. The Lord inside the body is beyond all these three qualities, which represent Vishnu, Brahma and Shiva respectively (*Gunaateeta Sa*). The same cement used to build any other house is also used to build the palace of the king. Similarly the body contains the same qualities, whether the Lord lives in it or an ordinary soul. The Lord is beyond these three qualities but the soul is only a composite of these three qualities as said in the Gita (*Nanyam Gunebhyah*). The properties of the wire do not disappear when the electricity enters it and therefore the electric wire also looks like other wires. But the electric wire gives the experience of the electricity through touch. Similarly the human incarnation gives divine experiences. He does

not like to be recognized by all the human beings since He came only for His devotees who prayed for Him.

Another important reason for the natural state of His human body is that He donates Himself to His real devotees and undergoes the suffering of their sins. The body, in which he suffers, should not be made divine by His super power. If it were divine, the suffering would not touch Him and then it amounts to deceiving the law of justice (dharma). Therefore if you can remove the egoism and jealousy towards the human form and purify your mind completely, you will become eligible to receive the divine knowledge (Jnana Yoga) which is revealed by the four great sentences of the Vedas and recognize the human incarnation present in your generation.

Who are You?

The Gita says that the soul is a bundle of good and bad qualities (*Sanghatah Chetanaa Dhrutih*). The soul is made of awareness, which is nothing but a special form of work (energy). This special work is produced by the interaction of inert matter and inert energy. Therefore the awareness or quality must be inert because it is a product of two inert items. 'Inert' means that which is not independent. Therefore the soul is not independent and is controlled by the Lord. The brain and the nervous system are inert matter. The energy produced by the digestion of food is again inert. When these inert matter and inert energy combine, a special work called awareness is produced. Work is a form of energy. Matter is also a form of energy. Therefore the whole creation is energy. Since the Lord created this world it is called creation. The Veda and the Gita say that a very minute particle of the Lord is modified into the world (*Paadosya Visva, Ekaamsena*). Just one ray of the multi-million rays of the sun-like Lord is modified into this world. So this creation is very very negligible compared to the Lord. Hence Shankara called this creation as Mithya, which means non-existent (since it is negligible). But Ramanuja and Madhva recognized the existence of this world even if it is negligible. Therefore all the theories of the three preachers are one and the same. The soul is a part of the creation as said in the Gita (*Prakrutim Viddhi me Paraam*).

Shankara took the liberated soul as an example. The soul is like water drop and the Lord is like the ocean. The water drop is qualitatively similar with the ocean since both are water. But the drop and the ocean differ quantitatively. This ocean (the Lord) exists in a particular water drop due to the inexplicable power of the Lord called Maya. Such a special drop is the Human Incarnation. In other water drops the Lord does not exist. Shankara

was such a special drop since He was an incarnation of Lord Shiva. Hence Shankara swallowed molten lead and proved that He is different from other souls. Therefore the Lord is different from the soul. Ramanuja says that a tiny drop of the ocean is modified into water vapor, which surrounds the ocean like a body surrounding the soul. This vapor is the world and each individual soul is like a water drop existing in this world (each soul is a drop within a drop). The water drop is qualitatively similar to the ocean. But the water vapor, which is the inert part of the world, is quite different from the ocean. The similarity of the water drop with the ocean is only qualitative. Therefore the soul is a part of the Lord. Several water drops combine to form the ocean. But one must remember that the water drop (soul) is present only in the vapor (inert creation) that surrounds the ocean. If the water drop is present in the ocean, it loses its identity and merges with the ocean. Therefore the water drop never merges with the ocean. Madhva says that the vapor is not the body of the Lord. It is like the shirt of the Lord. Therefore the soul is a thread in the cloth. Hence the soul is a particle of the water vapor and not a water drop. Therefore the soul is different from the Lord qualitatively and quantitatively. The particle of vapor is different from the ocean qualitatively and quantitatively. The soul in the theory of Madhva is not a part of the body of the Lord. The soul is completely different in all aspects and is only a servant of the Lord. The soul (Jiva) is created by the Lord because as we see in Bhagavatam, Lord Krishna created the cows and cowboys. Therefore the soul is not the Creator. The Gita also says that the soul is a part of creation and is called 'Para Prakriti'. The Veda says that the soul is called as 'Sukshma Sareera (*Manomayah Prana Sareera Neta*).

The soul consists of very fine matter and energy. It contains the micro design of the entire body. It is a bundle of several good and bad qualities. It is just like a computer chip as said in the Gita (*Kootasthah Akshara Ucchayate*). The Gita says that no scientist can see this soul through any sophisticated equipment (*Vimudaah Naanu Pasyanti*). In this soul there is another internal micro-design called 'Kaarana Sareera' which is nothing but the order of the Lord. As long as the soul exists, all the systems in the body work due to the presence of soul but the root reason is the order of the Lord present in the soul. It appears as if the soul is controlling all the systems and as if the body is alive due to the presence of the soul. But the truth is that the body is alive and all the systems in the body work due to the order of the Lord, which is internally present in the soul. When a lens is shining, it is due to the light of the sun. The lens shines and also lights some other inert

object, which is near to it. Similarly the soul seems to be the cause of the functioning of all the systems in the body to make it alive. But the capacity of the soul to do so is only due to the internal order of the Lord. The lens is not shining by itself and it is shining only by the rays of the sun. The capacity of the lens to light up the nearby inert object is only due to sun.

Thus the soul resembles the Lord but also differs from the Lord. In describing the soul, the Lord is partly described due to the similarity. But the description of the soul does not give the complete description of the Lord. The lens is shining and is lighting the other object. This is its similarity with the sun. By this we can understand that the sun also shines like the lens and that the sun also lights up other objects like the lens. This is the common aspect between the Lord and the soul. This is called 'Atma Jnana' which means the knowledge of the common aspect. The word Atma is common in both Paramatma (Lord) and Jivatma (soul). However by this description, the Lord is not completely described. The soul stands as a representative of the Lord to give a part of the knowledge of the Lord. This is the reason why the Lord describes the soul in the second chapter of the Gita. The other part of the knowledge of the Lord cannot be given by the description of the soul (*Uttamah Purushah*). The lens does not shine by itself, whereas, the sun shines by itself. The knowledge of difference cannot be given to you through the description of the lens. This part of the knowledge is given in the latter chapters of the Gita.

When the soul comes out of the body, the body cannot be alive because the systems do not function. The credit of keeping the person alive goes to the order of the Lord, which is internally present in the soul. The body cannot remain alive even if you supply any type of power to the body. This shows that the inert body as well as the soul are both under the control of the Lord alone. The soul cannot stay in the body forever even if it desires because the soul has to leave the body according to the internal order of the Lord. Even when a system in the body is troubled, the soul cannot rectify it. Only a doctor can rectify it provided the order of the Lord permits it. This is the reason why every treatment of the doctor is not successful. Sometimes even without the treatment of doctor the troubled system is rectified by the will of the Lord.

In deep sleep, the work used for thinking is not done by a person. When one awakes from the deep sleep he feels happy due to this part of stored energy, which was not spent in thinking. Advaita philosophers think that the Lord present in the body achieved happiness in deep sleep. By this they think that the soul is the Lord. Scientifically such a theory is

completely wrong. The Gita also clearly says that the soul is different from the Lord (*Yasmaat Kshara mateetoham*). Even the Brahma Sutras establish this difference (*Anupapattheh Na Saareerah*). Therefore the scriptures are scientific.

The Advaita philosopher neither understands these scriptures nor science. He does not even understand Shankara, who alone swallowed the molten lead and not His disciples. Let him (the modern Advaita philosopher) swallow molten lead like Shankara and prove that he is a human incarnation. In the case of the human incarnation, the soul in the body is Lord Himself. A king lives in a house. A beggar lives in another house. Both the king and the beggar are human beings. This is the qualitative similarity. They differ in their capacities, which is a quantitative difference. The houses of both the king and beggar are constructed by the same bricks and cement. The king and the beggar are both human beings. Does this similarity make the beggar the king? Similarly the human bodies of both Shankara and His disciple are made of the same five elements. Both the souls have the quality of awareness. Does this similarity make Shankara equal to the disciple? If both were equal, why could the disciple not swallow the molten lead? Therefore apart from the similarity, there is a difference in the capacity. In the body of Shankara, the Lord was present. In the body of the disciple a soul was present. That soul along with its body and the body of Shankara are all under the control of the Lord, who is present in the body of Shankara. The soul in the body of the disciple is as if made of cement and bricks and is a statue. The soul in the body of Shankara is completely different and is beyond even logic and imagination. The awareness of the soul in the body of the disciple is only due to the will of the Lord. A ray of the awareness of the Lord has entered the soul and that is what makes the soul aware. The lens is only an inert object. A ray of the sun entered the lens and therefore it shines with light. The sun is a concentrated source of light and the sun is the light itself. Here we can understand all the three theories:

- The lens, which is looking like a spot of light, is the light itself and this is the theory of Shankara.
- The lens is a part of the sun and this is the theory of Ramanuja.
- The lens is not at all the light but it is the inert object and this is the theory of Madhva.

The scientist treats the soul as a computer, which is working with several microprocessors simultaneously so that the human being is able to

grasp all the characteristics of an object at a time. But the human being cannot be kept alive with the help of any type of external power when the soul quits the body. Therefore the scientist has to accept the control of the body through the soul. This control is the will of the Lord, which is present in the soul itself as an internal micro-design acting as the order of the Lord. At this point the scientist has to accept the Lord. As soon as the soul comes out of the body, it is enquired for ten days by the Lord in Pretaloka (the world of the dead), which is a sub-world of Bhuloka. Bhuloka consists of four sub divisions i.e., Martya Loka (the world in which we live), Pretaloka (world of the dead), Narakaloka (hell) and Pitruloka (a world where people who have committed mixed actions are sent). Above the Bhuloka, there is the Bhuvanloka (also called Dyuloka or Jyotirloka). Above it is Suvarloka which is heaven.

After the enquiry a soul that has committed bad results, goes to Narakaloka (hell). For mixed results one goes to Pitruloka. For good results one goes to Bhuvanloka. For even better results one goes to Suvarloka. As soon as the soul comes out of the body (after death in the martya loka) it attains an energetic body called 'Bhoga Sareera' (body of enjoyment) or 'Yatana Sareera' (body of pain), with which the soul has to enjoy or suffer the results of its deeds. This energetic body is similar to the present gross body and results due to the internal design of the soul. If the soul is not able to leave the bond with its physical earthly body, the soul is covered by 'Dhuma Sareera' or a 'body of smoke'. Such a state is called the state of a ghost (pishacha). For some time the ghost will wander in this world (Martya Loka) itself.

Food for the dead or karmaphala tyaga?

When the soul goes to hell, food is prohibited. When the soul goes to Pitruloka Somarasa (juice of moon) is the food. When the soul goes to Dyuloka, food is not required. When the soul goes to Suvarloka the divine nectar (amrutam) is the food. Thus Lord arranges for food for all the souls and there is no need of supply of food from this place. Even if a person is jailed, the government supplies him with food. Therefore realized souls never desire for the ceremonies performed after their death. They do not require their issues (sons) to perform such ceremonies because they have realized the truth. The hymns read in these ceremonies are only prayers to the Lord, to protect the soul in the upper worlds. The upper worlds are called Bhoga lokas, which mean that one can only enjoy the results but one cannot do any new work (karma). The donation of food and money

performed in the ceremonies is only karma phala tyaga (Sacrifice of the fruit of the work) as preached in the Gita. But such sacrifice should be done only to a deserving person. If one donates to an undeserving person the donation will bring additional sin to the soul departed as well as to the person who performed that ceremony here. Not donating to the deserving person and donating to the undeserving person, both are sins as said in the Mahabharata by Vidura. Therefore the Gita says that one should get the Grace of the Lord here itself while one is alive (*Uddhareth Aatmana*). In the spiritual field, one should not depend on anyone else. After death the sons are in the mood of grief and cannot search for a deserving person to donate. During these ceremonies the priests are chanting Vedic hymns without knowing the meaning. When the meaning is not known how can the feeling of prayer come? Reciting like a tape recorder does not serve the purpose. The Veda itself means Knowledge and Shastras say that mere recitation is the worst (*Anardhajnah... Paatakaadhamah*).

The best and most deserving person is the Lord in human form. The next most deserving person is a perfect devotee. The next deserving person is a poor man. But in case of a poor man, after donation you must preach to him the divine knowledge and turn him into a devotee. Without doing this, if you simply donate to him as social service you are interfering with the punishment given by God to him, for his internal change. The poor man has been given the punishment of poverty as a result of his past bad deeds; with the expectation that he will change and turn to God. The Gita calls all this as Pitruyaanam, which is the path of all the ordinary human beings. This is the normal cycle of the world.

The Gita talks about the second divine cycle, which is called Devayaanam. In this divine path, one becomes the servant of the Lord who has come down in human form and he participates in the divine mission of the Lord as a servant. Such a person becomes a divine soul and travels in the path of Devayaanam. In this path, the soul after leaving this world (*Martya loka*) will not go to Pretaloka. A highly energetic body called 'Divya Sareera' will surround the soul. As a servant of the Lord he is not enquired in Preta Loka and his file is closed. He directly goes to the world of the Lord called Brahma Loka. He will be taking divine births along with the Lord as a servant on this earth from time to time. He has no agony of birth and death just like the Lord, and his life is full of bliss as in the case of the human incarnation. He gets all the super powers of the Lord (*Ashta siddhis*) except the one topmost super power—the power of creation, ruling and destruction of this world. This is said at the end of the Brahma Sutras.

The Gita explains both these ways namely the Pitruyaanam and the Devayaanam (*Shukla Krishna Gatee*).

How to Please God?

Reaching and seeing God is not important. Even demons have seen God very closely but they were destroyed finally because God was not really pleased with them. These demons did penance and got boons by force. Their penance was only chanting the name of God and meditation. So they sacrificed only words and mind. They never sacrificed anything practically by participating in the mission of the Lord. Therefore the people who want to get boons from the Lord by sacrificing just words and mind only are by no means different from the demons. Today, people are sacrificing only words and mind and sometimes even their tears. These words, mind and tears cannot be sold in the market even for a single penny. The people who sacrifice their work and the fruit of their work (money) for the sake of God and do not aspire for anything in return, are angels and sages. A man in between these two stages sacrifices practically but sometimes, but asks for selfish boons when an emergency arises. Sacrifice of the fruit of work is also sacrifice of work because the fruit of work is a different form of the work itself. Therefore both these come under 'sacrifice of work'. In the Gita, sacrifice of work is called Karma Samnyasa Yoga and sacrifice of fruit of work is called Karma Phala Tyaga Yoga. Since both only mean the sacrifice of work, both put together is called 'karma yoga' or 'Service to God'.

Karma yoga

A saint (celibate monk) does only karma samnyasa since he does not store the fruit of any work done by him. A rich householder, who has earned money by doing work, sacrifices the fruit of his work (money) and this is called karma phala tyaga. Both the saint and the householder are called Yogis and their sacrifice is called karma yoga. There is a possibility of the rich householder doing karma samnyasa also but there is no possibility for the saint doing karma phala tyaga. Hanuman was a saint, who always did karma samnyasa for the sake of the Lord. The Gopikas (milkmaids of Vrundavan) could not participate in the mission of the Lord because there was no such opportunity. They sacrificed the fruit of all their work i.e., butter, to the Lord. Hanuman got the highest position i.e., the post of the future creator. Gopikas entered the sixteenth uppermost world called 'Goloka', created by the Lord especially for them. This is the essence of the

epics, Ramayana and Bhagavatam, from the point of a person who is putting spiritual effort to please the Lord. One should not merely go by the stories of these epics, like a child. One should try to understand Hanuman in the Ramayana and the Gopikas in Bhagavatam. Such understanding will help one in his spiritual effort.

Lower than these two epics, which show ideal devotion, is the epic Mahabharatam. In it, Arjuna wanted to use the Lord for gaining his kingdom in the battlefield. Arjuna is called Nara or a human being. Today every man is trying to use the Lord to achieve his selfish ends and nobody has real love (Bhakti) for the Lord. Arjuna wanted to turn back from the war because he did not want to kill his kith and kin. Again here his selfishness is completely reflected. But Lord Krishna turned him into real devotee like Hanuman and Gopikas by preaching the Bhagavad Gita to him. The Lord asked Arjuna to become His servant and fight against the injustice because destruction of injustice was His (Lord Krishna's) mission. The Lord asked him to fight against the evil people as participation in God's work and not for the sake of enjoying his kingdom. By participating in the war with this angle, Arjuna did karma samnyasa in helping the Lord destroy injustice. Since his aim was only the aim of the Lord, the fruit of the war, which is the kingdom, was also not on his mind. Thus he indeed did karma phala tyaga. The fruit of the war i.e., establishing justice, went to the Lord only, and Arjuna did not fight selfishly for his kingdom.

The Valmiki Ramayanam is the only authority for learning about Hanuman. According to this, Hanuman never did any sacrifice of words (prayers, singing songs etc.) or sacrifice of mind (meditation etc.). He never went to any temple and never worshipped any statue. He always participated in the work of the Lord because that was the necessity of the Lord at that time. The Gopikas danced with Lord Krishna and were singing songs in His praise because there was no necessity of work in the mission of the Lord at that time. But Gopikas sacrificed the fruit of their work to Lord Krishna. Therefore Hanuman sacrificed the work and Gopikas sacrificed the fruit of the work. Hanuman and Gopikas should be the examples for anybody who is putting spiritual effort to please the Lord.

Cheating God

A prostitute sacrifices sweet words and feelings of the mind for getting money. But she does it for meeting her minimum requirements, so it is justified. But today people who already have enough money to satisfy their minimum needs are trying to please the Lord through sweet words and

sweet feelings of mind (devotion) to get extra from the Lord. These devotees are called as divine prostitutes and can never be excused by the Lord. One can please a person, who is either ignorant or has less knowledge, by such false behavior. But no one can please the Lord who has the full knowledge (*Sarvajna*) in this way. If any one tries to please the Lord by the sacrifice of words and mind only, such a person is blind. These people are made blind by fraud preachers who exploit their ignorance and natural ambition. The people who follow such fraud preachers, lose time here (in this world) and the fraud preachers will be punished later. These fraud teachers encourage these innocent people and even make them do karma phala tyaga. These innocent people are advised to spend a hundred rupees in order to get one lakh (hundred thousand) rupees from God. Unfortunately a part of the hundred rupees that they spend in the name of God, is wasted in purchasing some unnecessary materials and the fraud preachers steal the another part. [*The false preachers advise the ignorant devotees to worship idols and statues with rituals involving purchasing costly but useless materials*]. Such a sacrifice of the fruit of the work cannot be a real karma phala tyaga. It is just like a patient going to a fraud doctor and loosing money and time without any reduction in his illness. Sometimes the illness may even increase.

When you worship God in this way, the Lord only gives you the fruits of your own good actions, which you were supposed to receive in future life cycle arrangements. The fruit of good work from your future birth is drawn to this birth like a pre-matured deposit. You think that you have attained a large fruit of the good work, which you have not done, just by spending a hundred rupees. In fact you are getting rid of the present trouble only because the Lord is pushing this trouble to the future birth with added interest. By this, your future life cycles become miserable and full of troubles from birth to death. Do you not see such people in the world? They blame the Lord for giving them such a miserable life but they do not know that they had pressed the Lord for this in their previous births.

Just see this wonderful world and imagine the intelligence of the Lord. Nobody including your fraud teacher can fool God. Therefore the present tradition of blind preachers and blind followers is finally leading only to the ever-lasting fire. Therefore it is better to know the true path which is established by the Vedas and the Bhagavad Gita. It is better to take at least one step on the true path because the distance from the goal is reduced by at least one step. What is the use of taking a hundred steps on the false path by which you move away from the goal by a hundred steps?

The true path is only the one shown by Hanuman and the Gopikas i.e., karma yoga (karma samnyasa and karma phala tyaga put together) which is emphasized everywhere in the Gita.

The value of the words and mind is only two paise (100 paise = 1 rupee). The value of practical action is hundred paise. If you do the sacrifice of any of these three (words, mind and action) without aspiring for anything in return, you will get the fruit from God according to the corresponding values. If you praise the Lord without aspiring for anything, the Lord will praise you by His sweet voice. If you meditate upon the Lord without aspiring for anything the Lord will love you with His sweet heart. If you serve the Lord practically without aspiring for anything in return, the Lord also gives the fruit in the same practical way. Hanuman simply participated in the work of the Lord. He was given the highest post, which is a practically real fruit. The Gita says that He will approach you in the same way as you approach Him (*Ye Yatha Maam*).

The Gopikas sacrificed the fruit of their work and they were given the highest Goloka (highest heaven). In these examples, sacrifice is without aspiring for anything in return from the Lord. Such sacrifice is called 'nishkama karma yoga'. If you do the same sacrifice, aspiring for some fruit in return, you will get proportionate results here also. But the results will be the fruits of your own works, which you were supposed to enjoy in the future life cycles.

Using your energy

You are like an inverter (an emergency backup power supply) with limited energy and limited working time. You can use the current to run the essential fan and light bulb in your house. The remaining current can be used for the temple (mission of God). This is the stage of saints (monks). The next stage is that apart from the essential fan and lightbulb, you use some current for watching the television for a little time only. The remaining current is then given to the temple. This is the stage of a householder. If one does not give any current to the temple and uses the inverter entirely for his house and spends all the current for not just the essential fan and lightbulb but also for watching the television throughout the night, then it is the state of the demon. Thus a saint needs minimum for his own sake and uses all the rest of his energy for God's work. A householder uses the minimum and also little more for his own enjoyment in the world, but spends the remaining energy for God. A demon spends all

his energy only for enjoyment in the world and never thinks about the Lord. The Gita explains these three types as angels, human beings and devils.

Now even when you spend part of the current for the temple, you must spend it only for the necessary work in the temple. Suppose the temple needs the current for a bulb to be lit throughout the night. You should not divert the current for moving a fan near the statue, which is unnecessary (since a statue is inert and does not need a fan). Similarly when you approach God in human form, you must participate in His work, which is essential at that time. When Rama was busy searching for Sita, Hanuman left Rama in search of Sita. He did not sit near Rama doing prayers, singing songs, meditating etc.; He did not do any personal service to Lord Rama. In fact Sugriva was near Rama and was doing His personal service. Yet Lord Rama gave the post of the future creator to Hanuman and not to Sugriva. The work on which Rama was concentrating was more important than His personal service. Getting Sita back was not Lord Rama's personal work because through that He killed Ravana and gave peace to the world. Therefore it looks like personal work but it is actually the work for the benefit of the world. Hanuman never misunderstood this as Lord Rama's personal work. If an ordinary monkey were in the place of Hanuman (who was a monkey) it would think like this "I have remained without marriage, as a celibate. Instead of looking for a wife form myself, why should I spend my energy in searching for His wife?" Hanuman never thought like this because He was a scholar. But an ordinary monkey cannot think like that. Therefore Rama left Sita after killing Ravana so that such a misunderstanding would not arise. [He did this to demonstrate that He was not attached to Sita and that rescuing her was not His personal work but was a means to destroy the evil Ravana and bring peace to humanity]

Yoga means catching the Lord in human form, who comes to the earth in every human generation. Karma yoga means the service done to the Lord in such a human form. Hanuman and the Gopikas did service only to the Lord in human form, who came in their respective generations. The Gopikas did not worship the statue of Lord Rama who was the previous human incarnation. Hanuman did not worship the statue of Parasurama or Vamana who was the previous incarnation. Hanuman and the Gopikas also did not worship the statues of Vishnu, Shiva etc., who are the energetic forms of the Lord in the upper-worlds. Therefore you must study Hanuman and the Gopikas from all angles so that you get benefited in your spiritual effort. You must observe whom they worshipped and how they worshipped.

Hanuman and the Gopikas never worshipped the formless God. They never went to any temple.

You are giving real love to your family, which is like the sacred milk of a cow. This real love includes practical sacrifice of your work and the fruit of your work. But you are showing artificial love to God by sacrificing mere words and mind to the Lord in order to get some practical benefit from Him. Such artificial love is like the impure milk of a donkey. You are insulting the Lord by giving a pot of donkey-milk. Instead of this, you try to give at least a spoonful of pure cow-milk out of the potful that you give to your family. If you cannot give even a spoonful of pure love to God, at least don't give the impure love. Even if you cannot respect the Lord, at least don't insult Him. You never sacrifice mere words and mind in the case of your children. You sacrifice only the work and fruit of the work in their case. Similarly you never sacrifice work or the fruit of work to God. You sacrifice only words and mind to God. In the case of your children you are doing karma samnyasa (dressing them up, taking them to school etc.,) and karma phala tyaga (giving food, medicines and money and property). Therefore you are doing real karma yoga only to your family and not to the Lord.

Serve the world or serve God?

Some people think "Since the mission of the Lord is only to serve this world, why should I not do the same in my name?" This question comes to the mind of any human being. Why should God get fame from my work and my money? King Satrajith thought like this when Lord Krishna asked for a divine gem, which Satrajith had got from the Sun-god. The divine gem yielded a lot of gold everyday. Satrajith was doing charity with that gold. So he did not give the gem to Lord Krishna. However later he lost the gem and his brother was killed due to that gem. Finally he gave the gem to Lord Krishna. What is the inner meaning of story? The gem actually belongs to Lord Krishna. The Veda says that the entire world is the wealth of the Lord. So the gem is a part of the wealth of Lord Krishna. Actually Satrajith was getting fame by doing charity with the wealth of the Lord. Thus when one understands the truth, the case is quite the reverse. Here your sacrifice and the service to the world are not important at all. Even without your sacrifice, the Lord can uplift the world just by His will. The important point here is your complete surrender and your complete sacrifice to the Lord.

The financial help, done as charity to poor people, is only a secondary aspect. The propagation of divine knowledge and devotion is the primary

aspect. In a college, both the day scholars and hostellers (residential students) are taught in the classes equally. For the students who come from out-of-town are provided with the facility of boarding and lodging in the hostels. This hostel facility is only a secondary point. Teaching in the classes is the primary aspect. Similarly the divine knowledge and devotion must be propagated to all people rich and poor alike. Apart from that work, the poor people may be financially helped. The hostel facility is only for an out-of-town student and not for every student. Similarly the financial help to the poor people must be done only in association with the propagation of knowledge and devotion.

Attachment and service

You cannot say that it is impossible to do practical service, which is the sacrifice of work and the fruit of work without aspiring for anything in return. You are doing the same in the case of your children. You are doing service to them without aspiring for anything in return from them. When they grow up they even insult you, but you still give all your property to them only. But in the case of God you are not showing even a drop of such true love to God through practical service. The Lord is not even a fraction of your child! There are three strong bonds for humans:-

- 1) Bond between wife and husband
- 2) Bond with children
- 3) Bond with money (fruit of work).

The bonds with money and children are interrelated because you are earning more money even by sinful means only for the sake of your children. Dhritarashtra wanted the kingdom for his children alone even though it was injustice. The Lord broke that bond by killing his children to punish him. Thus injustice is punished in the world. However Lord Krishna broke even the bonds of the Pandavas with their children even though the Pandavas were fair and just. All the sons of Pandavas were killed by the will of Lord Krishna. One has to break even justified bonds for the sake of Lord. The Gopikas did not give the fruit of their work (butter) even to their children but gave it only to the Lord. The Pandavas on the other hand, fought in the war to get back their kingdom so that it could be given to their children and not to the Lord. Even though that was justified, the Pandavas were attached to their children. Therefore the Lord broke those bonds so that Pandavas can be diverted to Him completely. In the case of the Gopikas the bonds with the children were already broken because they sacrificed the fruit of all their work to the Lord only and not to their

children. Unless all the bonds are broken one cannot have the only real bond with the Lord. The bond with the children is the strongest of all the bonds and if that bond is broken, all the other bonds are broken. If the bond with money is broken, it means the bond with the children is really broken because one commits so many sins only to give wealth to his children.

Unattached work

In ancient India all the people were sages. They never did any work to earn extra for their extra enjoyment or to give it to their children. They were only doing karma, which is the work necessary to earn their livelihood. Such karma is not a sin because livelihood is essential. In doing such karma, an advice called nishkama karma yoga was given because it gives mental peace and strength. According to this advice, one should do work without attaching himself to the fruit of the work. This attachment to the fruit of the work is called Kama and if it is avoided, the person becomes peaceful and strong in mind. But in Kali Yuga (the dark age of materialism), doing karma alone does not satisfy people. They also do Vikarma (sinful actions) which is the work done for earning more wealth for the sake of their self-enjoyment and for the sake of the enjoyment of their future generations. When people apply this karma yoga (unattached work) to Vikarma also, they are able to do more sin with the help of this advice. The knife was given to cut vegetables but it is now used to kill human beings.

To avoid such danger in the Kali Yuga, the Lord emphasized karma phala tyaga in the Gita. Karma phala tyaga means the sacrifice of the fruit of all the vikarma. It is the sacrifice of all the money, which you have earned beyond your required minimum (*Tena tyaktena*). Only in such a case will you be discouraged from doing vikarma. Otherwise if you apply nishkama karma yoga to all types of work that you do, it becomes very dangerous.

Hanuman could have killed Ravana by just one stroke, even before the coming of Rama. But Hanuman waited for Rama to come and kill Ravana. He participated in the service of Rama to achieve the peace of the world. He did not kill Ravana directly to achieve the same. Similarly you should not try to uplift the world (social service) directly without the human incarnation of the Lord and try to get fame for yourself. In fact all your power is only the power of the Lord and really the fame should go only to Him even for any work that you have done in this world.

Knowledge, devotion and service

Sri Ramakrishna Paramahansa said that one should not enter into the work of serving the world unless the command is obtained from God. Shankara taught divine knowledge. Next came Ramanuja and He taught about devotion. Then came Madhva and He taught about service. These are the three gradual steps in spirituality. Knowledge (Jnana) is the root cause and generates devotion. As knowledge grows, devotion also grows. By devotion the Lord is achieved. Therefore devotion is the cause to attain the Lord as said in the Gita (*Bhaktyaa Tvananyayaa*). Service is the proof of real devotion. Rukmini got knowledge from Narada and developed devotion, by which she obtained the Lord. But her devotion was without any aspiration for the fruit. She loved Krishna not to become the queen of Dwaraka. She sat at the feet of the Lord and pressed His divine feet throughout her life. Thus her service proved her real devotion. Knowledge is the degree. Devotion is the job obtained due to that degree. Service is the work done on the job. The salary is the grace of God. The salary is given for the work done on the job. Therefore the direct cause of the salary is only the service done by you.

Knowledge and devotion can be viewed as the year-wise academic course studied by a student. Service is the annual examination. The study in the whole year indicates the quantity of knowledge studied by you. But the examination will reveal the quantity of knowledge digested by you.

When you sacrifice the fruit of your work to a committee of devotees (such as a temple trust or church) it will not be properly utilized. The devotees, who manage the collected funds, are not Sarvajna (all-knowing), like the Lord. A group of ten lecturers cannot be treated as one professor. Therefore any number of devotees cannot become equal to the Lord. Karma phala tyaga is easier than karma samnyasa and karma samnyasa is easier than meditation. This does not mean that meditation is the greatest and karma phala tyaga is the least. The Lord has one divine quality called "Sowlabhya" (easy to approach). This divine quality is very much in the Lord. This means that the Lord is available very easily in human form. Does that mean that the Lord is the least? In the twelfth chapter of the Bhagavad Gita, karma phala tyaga is mentioned as the easiest thing to do. This does not mean that the karma phala tyaga has least importance.

Therefore immediately in the next verse the Lord said that karma phala tyaga is the highest (*Atha Chittam, Sreyohi*). The word karma in case of a man means earning money for one's livelihood as said in the Gita

(*Sareera Yaatrapicha*). The Gita says that Yajna (sacrifice), which is preparing food and feeding the guest, is the result of karma because the food that is earned by karma is offered to the guest (*Yajnah karma samudbhavah*). The same word karma is used in the case of the Lord in a different sense. In His case karma means the creation of the world (*Visargah karma*).

Therefore karma phala tyaga means the sacrifice of the fruit of the work, and the fruit of the work is money in the case of human beings. The Veda says that the human being should sacrifice money, which is earned above his minimum requirements (*Kasyasvit Dhanam*). The Veda also says clearly that the sacrifice of money alone can bring the grace of the Lord (*Dhanena Tyagenaike*). Even when Lord Rama approached His Guru Vashishtha, the Guru told Rama to sacrifice money because money is the root of the whole world (*Dhana Marjaya Kakutstha*). The sacrifice of money is the fire-test by which the real color of your love for someone can come out. Without this you are hiding your artificial love in the disguise of real love which means that you are trying to fool the Lord, which is impossible. Sacrifice of words and mind is artificial love. Sacrifice of work and money is the real love. The Gita emphasizes the sacrifice of work and the sacrifice of the fruit of the work at several places (*Mat karma paramah, madarthamapi*). Work and money are your real weak points where the Lord catches you in the examination. All the other exercises of words and mind are futile. If you are unable to sacrifice the work and money for the sake of Lord, at least you sacrifice your words and mind without aspiring for anything in return. At least God will be a little bit pleased with you. If you sacrifice work and money, God will be immensely pleased with you. If you cut the bond with your children and wife or husband and divert all your love towards the Lord, you need not fear about your family. The Lord loves your family as the family of His real devotee. Such a family gets real protection from the Lord. Your love cannot give real protection to your family or yourself. If you divert all your love to the Lord, He will protect you and your family. In doing this, you have showed real love for yourself and your family. If you remain attached to yourself and your family your love is not real because you cannot protect yourself or your family. For example who can protect his own life or someone else's life and grant longevity except the Lord? Your love for yourself and your family may give some happiness to you in your heart. But it cannot give real protection. Therefore scholars loved only the Lord and served Him by sacrificing all their work and the fruit of all their work. The Lord protected them

completely, here and there (in the after-world) as said in the Gita
(*Satyaagee tyabhi dheeyate, praahuhu tyagam, karma yogena yoginaam*).

TEMPLES, MANTRAS AND YANTRAS

The Knowledge Signified by Models

[2004] The original Hindu tradition in the ancient times when Rishis (Sages) existed was the most precious diamond in the world. There is no trace of doubt in this statement. But, today the tradition has become the charcoal. Perhaps many of you do not know that diamond and charcoal are only the two forms of same element i.e., carbon. When the carbon atoms are in crystalline state, it is diamond. The same carbon atoms in amorphous state are charcoal. The substance is same but the arrangement of atoms differs. Therefore, the same tradition was re-arranged and twisted. The tradition lost its shining of diamond and has achieved the black color. The diamond is very strong and cannot be cut. But, the charcoal is easily broken. Thus, the strength of the ancient tradition is completely lost.

In the ancient days, sages meditated upon the objects present in the nature keeping them as representative models of the Lord. In those days, the Lord did not come in Human form. The sages were fully equipped with right knowledge. If there was a doubt, they used to go straight into the upper world and clarify from the Lord directly. There was no necessity of propagation of divine knowledge on the earth. The knowledge is Satvam (good) quality. It creates shining as said in the Gita (*Prakasa Upa Jaayate...*). Therefore, the Sun and the fire were treated as models of the Lord. The light in Sun and fire was treated as the divine knowledge of the Lord. As the light throws away the darkness, the divine knowledge of the Lord throws away the ignorance. The meaning of model is that we can know the real concept with the help of that model. You are showing a flower with your index finger. When you see the flower, you will not see the finger any more. Similarly, when the concept is understood, the model is left. But, the model is preserved for the sake of other ignorant people. When you see the flower, the finger is not destroyed. For you, there is no need of the finger any more. So, when the divine knowledge of the Lord is understood, there is no need of Sun and Fire. Meditation means deep thinking and analysis. This means knowing the concept completely. ***Meditation is the property of intelligence and knowledge is the essence of***

intelligence. Therefore, to know the knowledge completely without any doubt is the process of intelligence. ***The knowledge in the doubting state is the property of the mind.*** The Veda said that one should meditate upon the Sun treating the Sun as the Lord (*Adityam Brahmeti...*). This means, you must see the Sun and understand that the real form of the Lord is the divine knowledge. The Sun is a condensed light. Similarly, the Lord is a condensed knowledge as said in the Veda (*Prajnana Ghanah...*). The Sun is a simile or a model for the concept (Prateeka). But, ignorant people started meditating upon the circle of the Sun. Some more mad people started worshipping the Sun by offering water. The Veda clearly stated that the Sun is not the Lord (*Nedam Tat..., Neti neti...*). The Veda said very clearly that the Lord will not enter any inert object (*Natasya Pratima...*). The Sun is an inert object, which is under the control of the Lord as said in the Veda (*Bhishodeti Suryah...*). The Bhagavad Gita condemned seriously the worship of such inert objects, which are only the models standing for the concepts. The Gita stated so in a very pungent way that one who worships an inert object will be born as an inert object in the next birth (*Bhutejya Yaanti Bhutani...*). A Sanyasi, who is the highest realized soul (Jnani), never offers water to the Sun. The praise of the model is always the praise of the Lord due to the similarity. Through the praise of the Sun, the Lord is praised. When you praise stating that the light of the Sun is very bright, it means that the knowledge of the Lord is very bright.

Slowly, the time of sages was gone. In the place of the sages, Scholars came. These scholars know everything. They used to practice the spiritual knowledge to their level best. But, in some places they failed to practice. They should have accepted their failure with all frankness. But, due to their scholastic ability, they misinterpreted the scriptures and covered their inability so that they convinced the public that they are following fully the scriptures. The Lord came down in Human form and started condemning such misinterpretations and preached the right knowledge. The statues represented such human incarnations. Thus, a statue of Rama gives the concept of human incarnation. A statue is never a man in general in any temple. That indicates that the Lord is coming in human form and such a man is only the Lord. This means that every man is not the Lord. Only a particular human being like Rama is only the Lord. Thus, the statue gives the concept of the human incarnation, which comes in every generation. The God is not partial to any particular human generation. The statue in the temple was always associated with initiation of life (Prana Pratistha) whenever the temple was built. The initiation of life in the inert statue

indicates that you should catch the living human incarnation present in your present generation. You should not mistake that the life has entered the statue. If so, why the statue does not move or talk? If the life initiation has that much capacity, why don't you use the same to make a dead body alive? Therefore, the real concept indicated by the life initiation is gone. A misinterpretation entered.

It is said that the body of the human incarnation is the real temple and the soul in the body is the Lord. In ordinary human beings, the soul lives in the body. In human incarnation, the Lord lives in the body. The Bhagavad Gita clearly said that the Lord comes only in human form (*Maanusheem Tanu mashritam...*). The Gita did not mention that the Lord comes in any other form. The Gita also said that the Lord comes in human form in every generation (*Sambhavaami Yuge Yuge...*). The word 'Yuga' means a human generation. Otherwise, if the Lord comes only in a particular human generation, He becomes partial.

The outer wall of the temple indicates the gross body (Sthula Shareera). The temple indicates the minute body (Sukshma Shareera). The inner temple indicates the cause-body (Karana Shareera). The statue inside the inner temple indicates the Lord with His Maya. You can never cross the Maya and see the inner most absolute Brahman. The Gita says that no one can cross the Maya (*Mama Maayaa Duratyayaa...*). Let us take the temple of Rama. Rama means He who enjoys. The outer gross body is the son of Dasaratha, made of five elements, enjoying in this world. The temple, which is the minute body, is Lord Vishnu, made of light enjoying the quality of Satvam. The inner temple, which is the cause-body, is Lord Datta made of Light enjoying the three qualities (Satvam, Rajas and Tamas). The statue inside the inner temple is Brahman enjoying the Maya. We can go up to this, which is called 'Saguna Brahman'. We cannot cross the Maya and touch the 'Nirguna Brahman', which is without Maya. This is the concept given by a temple. When this concept is realized in a temple, then the temple becomes the temple of knowledge (Jnana Mandiram). The Brahman is the true infinite knowledge as said in the Veda (*Satyam Jnaanam Anantham Brahma...*). The Veda also says that the divine knowledge of Brahman is highly special and no human being can give it (*Prajnaanam Brahma...*). The statue indicates that you should catch the Human incarnation in your generation by the sign of the divine knowledge.

Shri Chakram

Yantras are metallic sheets containing certain special designs, which are preserved because the palm leaves are perishable. These designs also contain some letters standing for certain items, which are called '*Bija Aksharaas*'. It is a circuit diagram indicating a very powerful concept of knowledge explained by sages. They were preserved in the temple under the statue to preach that concept. For example, let us take a very important Yantram called "Shri Chakram". It is a model indicating the bond with money. It gives the formation of the bond by the 'Shruti Chakram' (creation) as denoted by 'Samaya' sub-sect. Another way of this Shri Chakram is 'Samhara Chakram' (destruction of the bond) as given by 'Kaula' sub-sect. These two Chakras give the formation and destruction of the bond with money. The word Shri means money. The word Chakram means a whirl pool, which stands for the bond. In the first type of Shri Chakram (formation of money bond), the five triangles of 'Shakti' have their bases towards the upper direction. The four triangles of Shiva have their base downwards. This means that Shiva is based on Sakhti. The five triangles represent the five elements of the creation (Maya). The four triangles represent the four 'Antahkaranaas' (mind, intelligence, egoism and memory power), which represent the knowledge. It is said that Shiva gives Knowledge (*Jnaanam Maheswaraat Ichchet...*). The five elements represent the money. This means that the knowledge is based on the money. The central point is now Shakti or Maya and this represents the ignorant Jeeva, who is under the control of money or creation. In the second type of Shri Chakram, the above two sets of triangles are just reversed. The money is based on the knowledge. The Maya is controlled by the knowledge and this is the state of the Lord, who is fully realized called 'Sarvajna'. Thus, the Shri Chakram indicates the two types of souls: i) controlled by Maya and the other ii) controlling the Maya. If one is controlled by this whirlpool of money, he is the ignorant soul. If one controls the whirlpool of money, he is the realized soul and is treated as equal to the Lord almost. The first cycle is the ordinary '*Pitruyaanam*' or '*Dakshinaayanam*'. The second cycle is '*Devayaanam*' or '*Uttaraayanam*'. This is said in the Gita.

Money is the root of the world as said by Vasistha (*Dhana moola midam Jagat...*). Shri Chakram is also considered to be the root of the world and is most important. This money is the fruit of the work called "karma phalam" as said in the Gita. The realized soul can sacrifice this fruit of work for the sake of the Lord and as a servant of the Lord, he becomes

almost equal to the Lord. He enters the divine cycle of the births along with the Lord. There is eight-petal lotus flower, which indicate the eight super powers. There is another sixteen-petal lotus flower, which indicates the sixteen divine qualities of the Lord. Such a realized soul gets all the eight super powers from the Lord and all the sixteen divine qualities from the Lord. In the case of ignorant soul, the first lotus flower indicates the eight forms of wealth (Ashtha Aiswaryas). The second lotus flower indicates the sixteen radiations (Kalas) of the moon representing the mind. This means that his entire mind is on the wealth only. In both the Chakras, there are three cycles. The inner most cycle is Karana Shareera, the next is Sukshma Shareera and the outer most is Sthula Shareera (Cause-body, Minute body and Gross body). The outer most circle is split into three closed circles. This represents that in the gross body, the three qualities are separately expressed through different actions. This is common in both the Chakras. There are four gates in both the Chakras and the gate forming line consists of three lines, which represents the three qualities. In the case of ignorant soul, the four gates represent the four categories called (Dharma, Artha, Kama and Moksha). In the case of realized soul, the four gates represent the four Vedas. The Gita says that even the four Vedas are made of three qualities (*Triegunya Vishayaa Vedaah...*).

Reason Behind Maintaining the Dhuni by Baba

Like this, the temples, statues and yantras are the models teaching the important concepts of divine knowledge, which are constructed and preserved like a planetarium. Unless you see the temple of knowledge in every temple, there is no use of going to the temples. The concepts and the divine knowledge are completely lost today. The reason for this is that today priests stand in the place of scholars. They only recite the Vedas like tape recorders and do not know the meaning of the Vedas. The word 'Veda' itself means knowledge. They have connected these models to misinterpret and the traditional knowledge is completely twisted. ***These priests connected these models to cancel the results of sins and to get the results of good deeds, which are not done.*** They have unnecessarily introduced wastage of money like purchasing flowers, coconuts, lighting the lamps, burning the fume sticks and burning the camphor. All these are not at all present in the Veda, which are unnecessarily created. The priests earn some petty money by such foolish acts, which are not even mentioned in the Vedas. The Veda criticizes a light before the Lord and says that even Sun cannot shine before the Lord and how the fire of a light can shine?

(*Kutoyam Agnih...*). Burning of the fume sticks and camphor leads to environmental pollution (Green house effect) which stops the rains. Oil and ghee are food items and the Veda says that the food should not be destroyed by burning (*Annam Na Paricheksheeta...*). In the nights, the electric form of the bulb is present and there is no need of the oil lamp. In the olden days, there was no electric bulb and only oil lamp was lit. The Veda says that electricity (Vaidyutagni) is better than oil lamp (Loukikaagni).

Shirdi Sai Baba maintained the fire in the old Masjid because it was almost in a forest like atmosphere. The fire was lit by Him to avoid the entry of serpents, scorpions etc. Without understanding this, people burn so much of wood in the temples of Saibaba (Dhuni). All this wood can be donated to the poor deserving devotees for cooking purpose. Sai Baba will be very much pleased. They even burn the coconuts in the fire. All this leads to air pollution. The *Gita says that if the knowledge fire is lit, all the ignorant actions will be burnt* (*Jnaanaagnih sarva karmani...*). The *Gita also states that the sacrifice of knowledge is the best and the sacrifice by materials is worst* (*Shreyaan Dravya Mayaat...*). Lord Krishna stopped the sacrifice of sages by eating the food that was prepared to be burnt in the fire stating that He was hungry. This indicates that feeding a deserving hungry guest is the real sacrifice. The hunger in the stomach of the guest is the divine fire (Vyswaanara Agnih). The Veda says that this divine fire is the highest form which should be worshipped. The guest is called the divine fire by the Veda (*Vysvanaroh Brahmanah Pravisati Atithih...*). The word Agni comes from the word Agri, which means that guest should be fed first. Kapila, the Human incarnation of Lord Vishnu, condemned the burning of food in the sacrifice as a foolish act (See the Bhagavatam). Thus, the sacrifice is misinterpreted and lost its real meaning.

All these traditions must be re-vitalized to get the original true sense. No one can escape the enjoyment of the results of the deeds done by him. ***The following Sanskrit verse with its meaning should be kept on a banner on the face [wall] of every temple.***

*Avasya Manubhokthavyam Krutam Karma Subha Subham
Naabhuktham Ksheeyate Karma Kalpa Koti Satairapi*

Meaning: Every one should enjoy the results of his or her good and bad deeds, even after millions and millions of years. Without enjoying the fruit, any force cannot destroy the sinful or good deed.

If you put this verse on the face [wall] of the temple, all the unnecessary rush to the temples gets reduced. Only the real devotees will enter. But, slowly the realization will extend. For the sake of initial

attraction, what is the use of telling lies? Let the devotee put one step in the right path than hundred steps in the false path. What is the use of this petty money earned by the priests? Most of the money of the devotees goes to the merchants, who does business by selling the unnecessary materials. The temples must become spiritual centers giving divine knowledge and develop the devotion in the visitors. The priest should rise to the level of a Satguru. The present priest reads some hymns and verses, which are not understood by the devotees. All the attention of the devotee is only due to the ambition to fulfill the desires. The ambition of human beings, which is a natural instinct, is kindled and is exploited. By such rituals, the bad is not destroyed and the good does not come. The cycle gives the results as it rotates according to the time. Therefore, ***every devotee, who performs these rituals, is not benefited. When somebody is benefited, it is only due to the routine cycle of the karma.*** The priest attributes this routine benefit to the rituals. If it is true, why not every one who performs the rituals is not benefited? Therefore, let this fraud ignorance and cheating be stopped. Let the true knowledge come which preaches that the Lord should be worshipped without aspiring any thing in return. When the devotee enters such true path, the Lord comes in the human form and really suffers for the sins of His devotee without the knowledge of the devotee because the devotee will never accept the Lord to suffer. Let such divine path be created in the temples. ***The present priest is like an unqualified doctor taking ten rupees fees and prescribing medicines for hundred rupees.*** The medical shop is benefited but the patient is not cured and the illness further increased. This medical shop is the troop of the merchants, who does business in the temple. Let the priest become a qualified doctor, who takes hundred rupees as fees and prescribes a medicine for two rupees. By spending rupees one hundred and two, the illness is cured. Let the priest become a Satguru and take any amount of Guru Dakshina provided he leads the visitors into the right path, which alone can get the grace of God on him as well as on the visitors. ***When the priest is incapable of doing his duty to be the mediator between the God and the devotee, the perfume stick comes and says 'I am the mediator between the God and the devotee'!*** When the dog is not doing its duty by barking, the donkey roars!

Let the priest not worry for the number of visitors and for the Guru Dakshina offered by the visitors. If the priest is in true path, the Lord will take care of the priest. Even if the visitors do not give, the Lord will give million times more than the Guru Dakshina given by the visitors. The Lord has infinite treasure and if He is pleased, there will be no end to His

donation. Let the priest become the old sage by exposing the true knowledge to the public in temples and also in performing the rituals. Let him explain the meaning of all the Vedic Hymns to the public to make them as the real devotees of the Lord. Let him avoid the unnecessary wastage of materials. Let him preach the devotion towards the Lord without aspiring anything in return as emphasized by the Gita (nishkama karma yoga). Otherwise, the public has lost time and money in this world unnecessarily. The priest will enter the everlasting fire along with his followers as said in the Veda (*Andhenaiva Neeyaman Yadha Andhaah...*).

Indians Never Understood Service

The unimaginable God called as Allah and Jehova and the Human incarnations of the Lord, called as Mohammed and Jesus were sufficient for the Muslims and Christians to follow the sacrifice of work and sacrifice of fruit of work. Therefore, there was no second human incarnation. In India, the unimaginable God, Parabrahman exists but several Human incarnations came. Indians never understood the sacrifice of work and sacrifice of fruit of work, which are practical. The Lord comes several times and this shows the inability of Indians to change. A teacher goes to the section of dull students again and again to revise the lesson. It is not a matter of pride. Indians never recognized the human incarnation whenever the Lord comes to preach. When the human incarnation leaves the body, Indians worship the human incarnation through statues and photos. This is due to the inability of Indians to conquer the jealousy and egoism. Shirdi Sai Baba wrote in milk and on banana fruits in the presence of all devotees in the house of a devotee (Pasumarti Sarada) at Hyderabad and the message is '*I asked you to meditate upon the statues because it is difficult to meditate upon the formless God. But, even though the Lord came in human form, you do not recognize Me in this human body and still worship the statues. Therefore, let Me die and become a statue for the sake of your worship*'. It is said '*When the elephant comes, you say that it is not elephant. When it goes away, you doubt whether it was elephant. Then you see its finger prints and decide that it was elephant*' (*Yadha Gajo Neti – Kalidasa*). This is the state of Indians.

The Interview and the Journey

Two people are going to attend an interview in Guntur from Vijayawada. The first person asked about the details about the train, purchased ticket, enquired about the platform and entered the compartment.

He searched for the seat and since the seat was not available, he traveled in standing position. The total time he spent for this one-hour journey was about ten minutes. Though he was not comfortable in standing, he spent all the fifty minutes in thinking about the subject of the interview. He never associated with the co-passengers because he has to leave the co-passengers in the Guntur station. He spent some money already in Vijayawada by selecting a teacher, who can teach the subject of the interview. He served that teacher and the teacher was very much pleased and gave the details of the subject in depth. He spent a little on his personal livelihood. The second fellow spent all the time in enquiring about the details of this one-hour journey and was always worried about the comforts during this one-hour journey. He also paid a little money to the teacher, who knows the subject and requested him to go to the railway station and get a comfortable seat in the train for him. He spent more money on his personal enjoyment. Even during the journey, he thought about the comfort of the seat only. He waited constantly for the upper berth and enquired the person of that berth about the station in which he will get down, so that he can occupy that seat. Even though he is reaching Guntur by ten minutes, he did not think about the interview. He talked with his co-passengers and developed friendship with them as if he is going to stay with them permanently. Both the people got down in the same Guntur railway station. Both attended the same interview in Guntur. The first person was selected and spent all his life with full happiness. The second person was not selected and spent all his rest of life with full misery.

Similarly, one person thinks very little about these materialistic aspects of the life and also talks very very little. He spends least time in discussing these things in a very brief manner. He spends most of his time about the Lord, who enquires him after death in the Pretaloka for ten days. He always thinks about the punishments in the hell and his future life cycles. He approaches a competent preacher, who is none else than the Lord Himself, who came to this earth in Human form. He catches the Satguru and receives the divine knowledge from Him. He becomes His servant by doing karma phala tyaga (sacrifice of fruit of the work i.e., money) and karma samnyasa (sacrifice of work). In such service, he did not attend much to himself and his family. Due to that, he lost all the personal comforts and also lost the comforts of the family. He knows that these family bonds are only temporary, which are like the association with co-passengers within one-hour journey. *As every passenger gets down, when the destiny is reached and separate from each other, one has to leave all*

these family members forever and will not even remember them in the future births. Such a person completed this temporary human life cycle. He was very healthy and was blessed with good longevity by the Lord. He was poor and did not eat much and many items. Therefore, no disease attacked him and so he was healthy. Due to his service to the Lord, he was blessed with a long life, which is meant for the service of the Lord. After death, he went directly to Brahma Loka without any enquiry. He was always associated with the Lord here as well as there and was filled with bliss always. This person represents the people of our ancient generations.

The second person represents the people of modern generations. He is always worried about this present life, which is just one-hour journey. He always discusses with people about the comforts of this present life. He associates himself with the bonds of the family so deeply as if the bonds are permanent. He does not know that after death, nobody even recognizes none. He spends all the time only for the comforts of himself and for the comforts of his family. Even if he reaches the Satguru, he will do a little karma phala tyaga and karma samnyasa praying him to give more and more comforts in this human life. He is not at all interested about his fate after the death. He never thinks about the enquiry, the hell and his future life cycles. Even though he has reached the old age and is going to die shortly, he never thinks about the upper world and about his future fate. He is always worried about the life here only. ***He spends lot of time in discussing all the minute details of even a negligible point pertaining to this materialistic life. He does not spend even one minute for the burning problem to be faced after his death.*** He is enquired in the Pretaloka for ten days after death, he is punished in the hell and goes to the life cycles of beasts and worms etc., which is ever-lasting fire of hell.

I find several people, who always do continuous conversations about very minute and negligible matters of the material life. They discuss about the purchase of the teacup or a spoon for hours together. They do not spend even one minute about the most serious matter, which is the scene after this life. This continuous thinking and continuous conversations and continuous association with the family members make him forget about the most important matter. The ignorance enters him and one becomes an embodiment of ignorance. The mango piece in the pickle-jar is fully pervaded by the salt, the oil and the chilly powder because it is constantly in association with these items in the jar. Therefore, Oh! Human beings! Awake from this sleep of ignorance. Think about your future fate after death. Think about the permanent settlement with bliss in the future,

recognize the Human form of the Lord in your generation. Approach the Lord and receive the divine knowledge from Him. Spend very little time and little energy for the matters of this life. Realize that your life is only an hour journey. Note that all the comforts of this life are only in one-hour journey. ***Even if you have reached the interview board by travelling in first class compartment, it has nothing to do with your selection in the interview.*** You may not be selected even if you have traveled in the first class. A person, who traveled in a third class compartment with less comforts may be selected in the interview. The selection in the interview is going to give you the permanent comfort. Therefore, approach the Satguru to study the subject well for the interview. ***Don't ask the Satguru to help you in getting more comforts during the one-hour journey. Always ask Him to preach you so that you can be selected in the interview.*** Only one will be selected out of several candidates, who attend the interview. Therefore, do not follow the majority. The Gita says that only one in crores is blessed by the Lord (*Manushyaanaam Sahasreshu...*).

TRUE LOVE AND SERVICE

Proof of Real Love

Indians and foreigners

[2004, Mumbai Swami sent four copies of Sri Datta Vani Spiritual Magazine to four foreign countries. Two of the recipients were Indians and two were foreigners. The two foreigners replied immediately and also extended support. The two Indians did not even acknowledge.]

Why is there such a difference in attitude among Indians and foreigners? For Indians, their family bonds are very strong. Even if they have earned enough money to last for ten generations they will be working to save for eleventh generation. Foreigners send away even their own children (first generation) from the home to earn and live on their own after a certain age. The family bonds of foreigners are weak. Therefore they are easily able to sacrifice money for the spiritual service of the Lord. Money is the fruit of work. The Bhagavad Gita emphasizes the sacrifice of the fruit of work. The Bible also says “Wherever your money lies, there your heart lies”. Money is the fire-test. Indians sacrifice words (prayers) and mind (devotion and meditation). The Lord gave good language, devotion and knowledge to Indians, which are related to words and mind only. Indians will not sacrifice money and so the Lord gave poverty to India.

Swami Vivekananda looked to the sky and wept asking, “Why is my country suffering with poverty in spite of so much spiritual knowledge?” When Swami Ramatirtha was giving spiritual discourses in USA, some Americans asked a question “Why are Indians so poor inspite of so much spiritual knowledge?” Swami Ramatirtha replied “Our Indians preach philosophy. Foreigners practice the philosophy”. This is the reason for our poverty and your wealth.

Foreigners do not pray or meditate as much as Indians do, but they sacrifice the fruit (money) of their work. Therefore the Lord blessed foreign countries with immense wealth. Indians cannot sacrifice money due to their strong love for their family bonds. Indians, unable to do this sacrifice of their family bonds, misinterpreted the word ‘fruit of work’ (karma phala). They said that work means praying with words and meditating with the

mind. However, these eyes cannot see the fruits of such work. Therefore they sacrifice such (invisible) fruits to the Lord by offering the prayers and meditation along with a ritualistic spoonful of water.

The Lord is very very intelligent. He gave them the fruits for their sacrifice of words and mind. The fruits are good language, good devotion and knowledge, which are related to words, mind and intelligence. The Lord approaches you in the same way as you approach Him, as said in the Gita (*Ye Yatha maam Prapadyante*). If you praise Him with words, He will also praise you with words. If you love Him with your mind, He will also love you with His mind. If you serve Him practically, He will also give you the fruit of your service practically. Service means both sacrifice of work and the sacrifice of the fruit of work.

Foreigners earn, enjoy and sacrifice for the work of the Lord. Indians earn and do not even enjoy. They simply store all their earnings for their future generations. Of course enjoyment should also be limited. If enjoyment is excessive, more diseases will attack you. So, nature itself controls over-enjoyment. The Veda says in the first Upanishad and in the first hymn itself “This whole world is the wealth of the Lord. Take whatever is required for your limited enjoyment. Of course earn more than what you require but don’t store it. If you store, you are a thief and you will be punished”. The second hymn says “Earn continuously and always work. You have to store for your limited enjoyment but the rest should be sacrificed for the work of the Lord. Sacrifice the fruit of the work, but not the work (do not quit working)”.

The Gita also emphasizes the same concept everywhere. It too does not agree with giving up work and becoming lazy. The Gita always preached work and the sacrifice of the fruit of work. If you want the real grace of the Lord, you must also love the Lord really. You love your children truly. You are doing sacrifice of work (karma samnyasa) for them by bathing, dressing, taking them to school etc. You are also sacrificing the fruit of your work for them by giving food, medicines and finally your property (karma phala tyaga) to them. Both karma samnyasa and karma phala tyaga put together are called ‘karma yoga’ (service). Therefore you are serving your children without aspiring for any result in return. Even if they do not serve you back, you are still serving them. This is real love.

To understand this, there is no need of the Veda, Gita, or the Bible, which are spoken by the Lord. This world itself is a sacred scripture spoken by the Lord. You can get all the spiritual knowledge from this world. Scientists learn science from this world itself. Similarly you can learn

spiritual knowledge also from this world. Your children are preaching to you about the real love that is to be shown to the Lord. Avadhoota Datta preached to King Yadu and told him about 24 preachers (models that can illustrate a spiritual concept) available in the world such as a tree, a river etc. Thus the two proofs for true love are only the sacrifice of work and the sacrifice of the fruit of work as seen in the case of your children.

You are not doing these two in the case of the Lord. Other than these two, you are doing all the other things for the Lord like chanting, meditation, praying, Yoga etc., All these are related to words, mind and intelligence only. You are not doing all these things for your children. If all these were the proof of real love, why are you not doing these things for your children, whom you love truly? Why don't you chant the name of your child? Why don't you meditate upon your child? Why don't you write a diary on your child and study it every day as you study the scriptures like the Bhagavatam or Bible? Why don't you write a will sacrificing the fruits of all these 'works' to your children? Why don't you write a will sacrificing all your property for the work of the Lord instead? When these questions are put, any scholar or devotee will run away; especially by the last question! You yourself have separated the ways of loving the Lord and loving your children. Why don't you reverse your ways of loving the two?

Loving God at least as much as your child

Kannappa roamed in the forest and hunted. Finally in the evening he got some flesh and offered it to the Lord. He neither ate nor gave it to his family. He never chanted hymns, never meditated upon the Lord, never read the scriptures and never wore any sacred dress. He broke the bonds with his family and even with his own body for the sake of the Lord. He even plucked out his eyes for the sake of the Lord and got salvation.

Saktuprastha could not get food for ten days during a drought. Somehow he managed to get a little rice flour and cooked it. He was just getting ready to eat it with his family. But the Lord came in the form of a guest to his home and Saktuprastha sacrificed the entire food, which is the fruit of his work, to God. That sacrifice was not only a complete sacrifice but it was also the sacrifice of the fruit of his hard work. The Veda says that money should be sacrificed for the sake of the Lord's mission (*Dhanena Tyagenaike, Tyaktena...Kasyasvit Dhanam*). The Veda used the word 'money', which may even mean the ancestral property also. But the Gita used the word 'fruit of work' which means 'self-earned money'. The bond with self-earned money is very intense. Therefore the Gita gave the

strongest concept. But Indians misinterpreted the meaning of 'work' as the work done by words and mind because they are unable to sacrifice their money, whether ancestral or self-earned. Therefore to avoid such misinterpretations every verse of Gita should be referred back to the Veda.

The Gita is the essence of Vedas. All the Vedas are cows and the Gita is their milk. The milk must be in the cow and the cow is not in the milk. Therefore every verse in the Gita must have a reference in the Veda. The juice is in the sugarcane but the sugarcane is not in the juice. This means that you should reject even a verse in the Gita if it cannot be traced back to the Veda, because the Lord could not have told such a verse. Some other scholar might have written that verse and inserted it in the Gita. Only the Veda was protected by the system of recitation and nobody could insert even a single word into the Veda. I sincerely thank all those great Indian sages, who protected the Veda in those days when there was no printing, and thereby protected the truth. But today there is no need of the recitation of the Veda because it is printed and even computerized.

The Shastra (scriptures) says there are four authorities to get knowledge.

- 1) Veda (Shruti)
- 2) Verses or scriptures which follow the Veda (Smruti)
- 3) Yukti (reasoning)
- 4) Anubhava (Experience in the world).

The fourth authority is very strong, and it gives validity to the other three. If the fourth is valid, everybody in the world has to accept it. The authority for the proof of true love is from the experience in the world. You are sacrificing work and the fruit of your work to your children whom you really love. Therefore these two are indeed the way of real love. Hence this concept gets the final validity from the experience in the world. Based on the validity of this concept, your real love for God also can be proved only by sacrificing work and the fruit of work for Him. You are trying to fool the Lord by practicing other false ways without practicing these two real ways. Remember that the Lord is the genius and knows everything. Just look at the sky. If you see the infinite number of galaxies, which are created by Him and with which He is playing, you will understand His intelligence and capacity. What is your foolish intelligence before Him?

You are chanting His name so many millions of times. Did He ever reply to you by uttering a single word? When you call a person by his name, he responds to you immediately. But such a great Lord who has all the good manners, is not responding to you in spite of your millions of

calls. Can't you understand by this, how angry He is with you and how much He hates you? He does not need your love. You can go on with your limited family and rotate in this wheel of world. Who has objected to it? The Lord never asked you to love Him. You yourself went to the Lord and wanted all the benefits from the Lord in this world and in the upper-world. But you want to achieve those benefits by showing false love. You are trying to deceive Him and get those benefits. If you go to any one and try to deceive Him, will he not be angry with you? If you simply go your way, nobody interferes with you. You limit to yourself and to your family, face the final enquiry in the upper-world and quietly accept the corresponding results; the Lord is not bothered about you. But you are after the Lord trying to get His grace without showing even a drop of true love. You show all that true love only to your children. You want to sacrifice only words and mental feelings to the Lord and want all the benefits from Him. By such cheating you are making the Lord furious.

If you really desire for His real grace, then you should show a little of the true love that you show for your children; by sacrificing a little work and a little fruit of your work. In such a case, the Lord will be on the same level as your children at least to a little extent; though not completely equal. You show at least a drop of your true love for the Lord. You put at least one step on the true path. What is the use of hundred steps in the false path? What is the use of your throwing infinite number of feasts for Me in a dream? You give Me a handful of rice when you wake up from the sleep. That is sufficient. The first step on the true path will lead you to the true goal in course of time. The first step on the true path is that, you should at least accept your false ways as false and accept the true way, which I preach as the truth. Acceptance is the first step, which will gradually lead to practice.

You want wealth in response to your words (prayers) from the Lord. When the same Lord comes as a preacher, He wants wealth (Guru Dakshina) from you for His words (preaching). You started this way (of expecting money in return for worlds) previously but now you are not following the same. Your words given to God were only flattering the Lord. The wealth given by the Lord to you was also temporary which you have to leave here itself. You were not benefited in that relationship of Lord and devotee. But now in the way of preacher and disciple, you are benefited because by giving Him your temporary wealth, you are receiving His words, which will lead you to the permanent goal. In the first relationship, both your words and the wealth given by Him are temporary. But in the

second relationship you are getting a permanent goal in exchange for your temporary wealth. Therefore you are being wise only in the second relationship. Do not ask for temporary benefits like wealth from the Lord but ask for the permanent knowledge. See the Lord as a preacher and not as God. The right half of Lord Datta is preacher (Guru) and the left half is God (Bhagavan). The right half is always greater than the left half.

Service to Whom?

The Veda and the Gita preach to you about the sacrifice of the extra fruit of work to the Lord and ask you to always keep working. But where is this Lord? How is He? If you do not understand these questions, you may give the wealth of one person to another person, which is sin. Even if you are giving money to statues in the temples or in worship, the money is not reaching the Lord. Mere human beings are taking that money. Some are earning and some are wasting that money. Therefore the Veda says that you should sacrifice the fruit of your work only after intense analysis (Samvida Deyam). You are putting your money in the Hundi (a donation box kept before the statue). The statue is not taking that money. The devotees are taking that money when you leave the temple. They are spending that money. The statue is not telling them how to utilize that money in a fruitful way. The devotees are human beings and do not have the complete knowledge like the Lord. The Bible says that a servant can never become equal to his master and a disciple can never become equal to his preacher. The priests are taking your money that you donated in the worship. The managing committee of the temple (devotees) is taking your money that you donated in the temple. There is no life in the statue as per the experience of the world, which is the strongest authority. It is also against logic and your mere belief cannot be taken as the authority. The Veda says that the Lord is not present in any inert object (*Natasya Pratima Asti, Nedam tat, Yadida mupasate*). One can only meditate upon inert objects as representatives of the Lord. But one need not do any service to them. One can meditate upon the sun as a representative of the Lord. Neither is the Lord in the sun nor is the sun the Lord (*Adityam Brahmeti, Bhishodeti Suryah, Natatra Suryah, and Neti Neti*). The representative is like the finger, which points to an object. Once you see the object, there is no need of looking at the finger. You must only look at the object. The sun is a representative of the Lord because the Lord removes ignorance by His knowledge as the sun removes darkness by its light. Once you recognize such a sun-like Lord there is no need of the sun. This is the reason why a

saint (monk) does not worship the sun (*Sandhya Vandanam*), which a student and householder are supposed to do. But the representative is required for the sake of other ignorant people. The statues and pictures of the Lord are in human form and they indicate that the Lord comes in human form. The priest in the temple the temple performs a ceremony of 'life initiation' (Prana Pratista) in the temple statues, indicating that the Lord is in human form in the present human generation (inert statue with life initiation represents a living human form). The Lord comes in the human form in every human generation. Otherwise He becomes partial in case He comes only in one generation. Now the human form of the statue does not represent that every human being is the Lord. If so, the statue should have been of a general human form. However, the statue is of a particular human form (of a past human incarnation or divine forms) such as Rama, Krishna etc. This indicates that a particular human being only is the Lord. If you are serving a statue by the sixteen modes of worship (Shodasa Upacharas), you will be reborn as a stone as per the Gita (*Bhutejya yaanti Bhutani*). If you worship the human form of God, you will get human rebirth (*Yanti Mat Yaajinopimam*). The Gita said that the Lord comes only in the human form. It did not mention any other form in which the Lord comes. The first three great sentences (Maha Vakyas) of the Veda say that the Lord is like me, you and him, in external appearance. The fourth great sentence says that the internal form of the Lord is the special knowledge (Prajnanam), which is impossible for any other human being. This is called as the preaching (understanding) of four sentences (Mahavakya Bodha).

Shankara said that the eligibility for such preaching is the purity of the mind, which means the lack of two qualities:

- 1) Lack of jealousy (Anasuya)
- 2) Lack of egoism (Atri).

Only such people (Anasuya and Atri) can achieve the Lord. The achieved Lord is called Datta. 'Datta' means 'achieved'. The three faces of Datta (human form of God achieved by the people) represent the three qualities called Satvam, Rajas and Tamas. All the good qualities represent Satvam and the bad qualities represent Rajas and Tamas. The Lord is beyond these three qualities. He is wearing the shirt, which has the three colors of qualities. He is not having any color. But the ordinary human being (soul) is the three-colored shirt itself. This is clearly mentioned in the Gita (*Gunaateeta Sa Uchyate, Nanyam Gunebhyah Kartaram*). These three qualities are the Maya. This Maya is the external human form, which is common between an ordinary human and the human incarnation of God.

The internal form of the human incarnation is of knowledge (Janna), Bliss (Ananda) and Love (Prema). It contains all the super powers as said in the Veda (*Satyam Jnanam, Anandam Brahma, Raso Vaisah and Satya Sankalpah*). The incarnation is thus a mixture of the internal Lord and the external human body. The Lord and the human body are inseparable in the human incarnation, like the electric current from a live metal wire. Therefore such a special human being is considered as identical with the Lord. This is the Advaita of Shankara.

But the disciples of Shankara, misinterpreted this and thought that every human being is the Lord. Then Shankara swallowed molten lead and proved that He alone was the Lord. If everybody were Lord, then who would need to do all this spiritual effort? Who would need salvation? The Lord said that He would throw the bad souls into hell (*Tanaham Dvishatah—Gita*). If every soul were the Lord, then it would mean that the Lord would throw Himself into hell! In Bible Jesus Christ was referred to as 'Emmanuel' meaning the Lord who has come to live along with the human beings on the earth. Therefore the Lord comes down to the earth in human form to give the fortune of vision, touch, conversation and living with Him, and finally to preach to all human beings.

The statue is inert but you force the Lord to come into the statue and hear your prayer. When He is in the human body, He can talk and hear your prayer and this is not against the rules of nature. Why should the Lord use His super power to hear your prayer through statues? Anybody who hears can talk. Since the statue is not talking, it is also not hearing. When there is a river for bathing, will a sage create a lake separately for his bath? If he were to create such a lake by his super powers, we would say that he has misused his super power and that he is an egoistic fool. Now you are forcing the Lord to enter the statue to hear you. One fellow (who was supposedly a great yogi) crossed the river by walking on the water, using his super power, for which he had done penance for thirty years. Sri Ramakrishna Paramahansa crossed the same river by paying one rupee to the boatman. Sri Paramahansa told that yogi that his penance for thirty years was worth only one rupee. When His purpose can be served following the rules of the nature, the Lord will not use His special super powers and violate the rules of nature.

Whatever you are donating to the statue, thinking that there is life in the statue, is acutally being taken by the devotees (priests or temple committee members) who are behind that statue. The Lord in human form will never take your money in that way. He will directly ask for your

donation (Guru Dakshina) like Shri Shirdi Sai Baba. The devotees cannot ask you like Him. As soon as you leave the temple they take out the money from the Hundi (donation box) and they use the money for different temple activities. The part of the money that is used for doing social service is misused.

Avoid Godless social service

Only the money, which is paid by citizens in the form of tax to the government, should be used for social service. The money of the Lord should be used in the propagation of devotion and divine knowledge. For example, with the donation money collected in the temple, the temple management may distribute free food to every devotee who comes there. Several rich people are present among the devotees, who do not require your free food. Some sinners are also eating that food and are doing sins again. Both donating to the sinners and not donating to the deserving people are sins according to Sage Vyasa in the Mahabharata. The managing devotees are getting such sin according to scripture (*Karta Kaarayita Chaiva*). It is a sin to be a manager in the temple as said by a dog in the court of Lord Rama. It is better to give food to poor children, poor old people, poor disabled people and poor diseased persons and to construct homes for beggars. But you must teach them the spiritual knowledge and devotion. Otherwise, God will be furious with you. The beggar is undergoing punishment from the Lord for his past sins. The punishment is meant for his change. If you are helping him, you are interfering with the administration of the Lord. Therefore you must change the heart of the beggar by preaching spiritual knowledge. Only then will the Lord be pleased with you.

Sri Ramakrishna Paramahansa has told that one should not directly enter into social service for the sake of egoistic fame, without the association of the Lord in human form. Therefore you must join the work of the Lord as a servant. Let the Lord get fame by your money and your work. All your money belongs to the Lord. The Lord gives you all your energy. You must participate in His service with complete surrender. Here the social service is not important. The Lord can uplift the society without any help from you. Your faith and your complete surrender alone bring you His grace. You cannot get His grace by your sacrifice or by your service. Through your sacrifice and service He is testing your faith and surrender.

One devotee was applying expensive perfumes to Jesus. A disciple of Jesus told her that it is better to sell that perfume and use the money to

serve the beggars. Then Jesus told him “Let her do this service to Me. The beggars will always be present but I will not be present here always”. What is the meaning of this? The Lord is more important than even social service. Social service is only the means to express your faith. The disciple of Jesus spoke like that because he was jealous of the Lord and not because he was kind to the beggars.

If you donate anything to a statue it is a waste. If you donate to an undeserving person, it is a sin. If you donate to a poor beggar it is good because the beggar is incapable of doing any sin at present. He is punished for his previous sins. Therefore a beggar is better than a bad person. If you donate to a bad person you will get sin because you have fed milk to a serpent (you will have a hand in the crimes that he commits). When you help the beggar, don't forget to preach him divine knowledge. All people, whether rich or poor are eligible for the divine knowledge. In the propagation of the divine knowledge, only poor people should be helped financially. In a college, classes are important and are meant for all the students. The hostel facility is for those students who come from out-of-town (it is need-based). There is no use of allowing the hostel facility to a person who is not a student. Therefore help the poor while teaching them divine knowledge and devotion.

The Lord in human form is the best and most eligible person for your service. When He is not available, you can serve a devotee of the Lord. The place and time are not important for donation. If a deserving person is available, such a place is Varanasi and such a day is Mahashivaratri.. Such sacrifice alone can give you the real fruit. [By tradition, donations are supposed to be given at the appropriate place such as the holy city of Varanasi and at an appropriate time such as the holy day of Mahashivaratri]

MODELS AND THE CONCEPT

Illustrative Models in Spirituality

[2004 New Delhi] Lord Datta preached to Yadu about 24 teachers present in nature. These teachers are natural items like a tree, a river etc. which are similes for the natural qualities of the Lord. When there is a great deal of similarity between a certain natural item and the Lord with respect to a certain quality, we say that the natural item and the Lord are one and the same (in a metaphorical sense). For example: When a girl is red in color, we say that the girl is red like a rose (similie). When the similarities of the girl and the rose are even more, we say that the girl is a rose (metaphor). Of course it does not mean one can marry a rose flower instead of the girl. Only an ignorant person will actually think of the girl as a rose. Similarly the Lord is compared with the sun, space, life etc. The Lord moves like the sun and radiates knowledge as the sun radiates light. This does not mean that the sun is the Lord. Similarly the Lord pervades all over the world like space. This does not mean that the space is the Lord. The Lord maintains this world as the life maintains a living body. This does not mean that life is the Lord.

When there is one similarity the figure of speech used is a simile. E.g. the girl is red like a rose. When there are many similarities, the figure of speech is a metaphor. E.g. when the girl is red, bright and tender like a rose, we say that the girl is a rose. This does not mean that the girl is actually the rose or that the rose is actually the girl. Similarly when there are many similarities between God and the sun we say that God is the sun. Neither is God actually the sun nor is the sun actually God. Sage Vyasa, in his Brahma Sutras, spoke about these similes (Adhikaranams).

Metaphors in the scriptures

The Veda has clearly told that the sun is not God (*Nedam tat*). Therefore Veda said that no item in the nature is the Lord (*Neti Neti*). Such natural objects are called representatives or models (Pratika). A teacher always teaches with the help of similes and models. The Veda is the theory class in which the preaching about the Lord is done with the help of similes. The world is the laboratory in which one can observe these models with

concentration and know the qualities of the Lord. Such a concentrated observation is called meditation and it reveals the nature of the Lord very clearly. Meditation does not mean constantly staring at the model. Meditation also does not mean closing the eyes and retaining the model in the mind. There is no use of such meditation, when it does not reveal the concept of the Lord. Clear knowledge should be the fruit of meditation. Keen observation of any model should give the clear concept.

The Lord is like a science professor. The Veda is like the correspondence course, which the sages read. They observed the models in the laboratory (world) and understood the concepts by themselves. Gradually the sages disappeared and ordinary human beings came in their place. Some did not understand. Some scholars misunderstood and misinterpreted the Veda. The result was that the rose flower was mistaken to be the girl. The sun was confirmed to be the Lord. The models like sun, fire, air, water, earth etc., were confirmed to be God or Goddess. Each river has become a Goddess. The power of the Lord called 'Maya' is constantly dynamic and it moves the world. Therefore 'Maya' was compared to a river. But now, each river has become the Goddess. The whole Veda gives the description of several natural items as similes to the Lord and to the power of the Lord. These natural items were called as God or Goddess (in a metaphorical sense) due to many similarities. Ignorant people have misunderstood it all. Therefore the Lord came in the human form and gave the correct interpretation. It is just like the admission in a college instead of a correspondence course. In the college, the professor teaches everything clearly. Such college professors are Krishna, Jesus, Buddha, Mahavir, Shankara, Ramanuja, Madhva etc.

A model also exists, which indicates the concept that the Lord comes in human form. The students prepared this model. By the will of God, the human beings prepared the statues in human form, which indicate the incarnation of the Lord in human form. This model tells us that a particular human being alone is the Lord and not every human being. If every human being is the Lord, the statue should have been a general human being. The statues that are worshipped are of certain special human beings like Rama and Krishna. But again the same ignorance continued and people thought that the statue itself is the Lord.

Therefore the Lord gave the technique of 'life initiation' (Prana Pratishta). The statue associated with this life initiation is again a model, which indicates the living human being. In a living human being also the human body is inert like statue, when there is no life in it. Therefore the

inert statue with life means a living human being. Again the model is misunderstood and people thought that life has somehow actually entered the statue by this process of life initiation. If this process has the capacity of introducing life into an inert object, why don't you do the same for a dead body and make it alive? If you say that the life awareness (consciousness) is already present in the statue, then what is the necessity of this life initiation again? Since both experience and reasoning contradict such an assertion, it cannot be valid. Finally the human being is given as a model. The human being has all similarities with the human incarnation, except that in human incarnation, the Lord is living in the body instead of an ordinary soul. Thus, the human being is the best metaphor for the Lord in human form. Again this model is misunderstood and every human being is thought to be a human incarnation. Like this, starting from inert objects like the sun up to a living human being, all are only similes or models. Thus, you have to eliminate every inert object and every living being and such elimination process is called '*Neti Neti*' as per the Veda.

The various inert models in nature explain the qualities of the human incarnation. The human body of any human being explains the external human body of the human incarnation. Let us take a king. He is compared to the sun in his valor. This does not mean that the king is the sun. His silk cloth is compared with the same type of silk cloth of a rich man. This does not mean that the rich man is the king. The external human body is like the external dress for the Lord or for the soul. Every human being is repelled from another human being. This is due to the natural jealousy and egoism. This is the main reason, which hinders the acceptance of the Lord in human form. This is the only actual reason for the misinterpretation that comes at every stage. People will be prepared to accept the statue of human form as the Lord. Otherwise people are prepared to accept every human being as the Lord.

Difficulty in accepting Divine Knowledge

Accepting a particular human being as the Lord is very very difficult. Therefore, knowledge of the Lord (Brahma Vidya) is very complicated. The reason for the complication is not in the subject. But the reason is only the egoism and jealousy of human beings. Due to such jealousy several enemies opposed Lord Krishna in His time. Lord Rama was not opposed as much because Rama behaved just like any other human being. He never exposed His divinity and so nobody was jealous. Jesus revealed His

divinity and so He was killed. Shankara revealed His divinity and He was killed. Swami Dayananda spoke the truth of Vedas and so He was killed.

Even a temple is a model of the body of the human incarnation. The statue in the temple represents the Lord. Thus, a temple is a model for the body of the Lord (*Deho Devalayah Proktah, Jeevo Devah Sanatanah*). The outer compound wall of the temple is the gross body (Sthula Sareera). The inner temple is the inner subtle body (Sukshma Sareera). The inner most chamber of the temple (sanctum sanctorum) is the cause body (Karana Sareera). The statue represents the Parabrahma with 'Maya'.

If you take the human body of an incarnation such as Rama or Krishna, the external human body is the outer compound wall. The inner subtle body is Lord Vishnu. The innermost causal body is Lord Datta. The innermost statue is 'Saguna Brahman' (Brahman associated with Maya). The Nirguna Brahman (Brahman without Maya) can never be even imagined.

Sri Chakra

Each Yantra (mystic designs or patterns) is a design indicating a concept of spiritual knowledge. For example, the Sri Chakram indicates the whirlpool or illusion of money. The four triangles in this pattern represent the Lord indicating Manas (oscillating/vacillating part of the mind), Buddhi (intellect), Chittam (memory) and Ahankara (ego). These four [are the four parts of the mind and] indicate the life energy or the basis of knowledge. The five triangles in the Sri Chakra indicate the five elements, which constitute the Maya or ignorance. In one type of Sri Chakra the knowledge becomes the base. In this type, the base of the four triangles of knowledge is upwards and it is called 'Samhara chakra' which means the destruction of the mental bond with money. In the other type of Sri Chakra, which is called the 'Srushti Chakra' the base of the five triangles of Maya is upward and this denotes the formation of the mental bond with money.

The three circles denote the three types of bodies in both types of Sri Chakra. In the first Chakra the eight petals of a lotus indicate the eight super powers and the sixteen petals of another lotus indicate the sixteen divine qualities of the Lord. The four gates indicate the four Vedas. In the second Chakra the eight petals indicate the eight forms of wealth and the sixteen petals indicate the sixteen Kalas (phases of the moon, representing the mind). The four gates indicate the four Purusharthas or human goals. These are Dharma (righteousness), Artha (wealth), Kama (pleasure) and Moksha (liberation).

The essence of the concept indicated by Sri Chakra is only that you should come out of the influence of the Chakra (vicious circle) of Sri (money). Sri Chakram is considered to be the root of this world because the influence money is the root of all the family bonds. Without understanding the concept, ignorant people have started worshipping the Sri Chakra!

Proper use of a model

Thus the temples, statues and yantras are all models, which are the teaching aids used in spiritual knowledge. Of course, all these models must be protected carefully, but the model becomes fruitful only when people understand the concept. A planetarium is a model of scientific knowledge. When you visit the planetarium you must learn the concept from it. Without this, what is the use of simply enjoying the visit of planetarium like a small child? Once you understand the concept, the model is not necessary, for you. Of course the model should be preserved for the sake of future ignorant people. When the finger points to a dish of food, you must look at the dish, go and eat it. Without doing that, what is the use of constantly looking at the finger? Of course, since the purpose is served, you should not cut off the finger of the person, who showed you the dish. Let the finger remain; it will be useful for the next person.

Therefore respect the statues, temples and yantras and meditate upon them. Meditation means learning the concept of the Lord clearly. Once you understand the concept, there is no use of worshipping the temples, statues and yantras. When you have recognized the human incarnation of the Lord, there is no need of the temple and statue. When you have broken the bond with money, there is no need of worshipping the Sri Chakra. The Lord comes in human form in every generation to avoid being partial to a particular human generation. Therefore, if you can get rid of your jealousy and egoism towards the human form, and identify the human incarnation with the help of the models like temples and statues, your life becomes fruitful. If you become His servant in His mission and participate in it by sacrificing work and the fruit of work (money), there is no need of worshipping the Sri Chakra. If the concept is not understood, all the models are useless.

Recognizing the Human Incarnation

When the Lord comes in human form, you have to recognize Him and serve Him. Even if you do not serve Him, at least do not insult Him. Generally people insult the Lord in human form because of jealousy and

egoism. To avoid this, try to love all your fellow human beings. This is called 'Pravritti' (righteous worldly living). By this, you will at least not insult the Lord in human form. Rama preached Pravritti. Serving the Lord in human form is called Nivritti. Krishna preached Nivritti. The aim of Pravritti is only for reaching Nivritti eventually. Without this purpose, simply following Pravritti, which is social service without God, is a waste. You are accepting the statue prepared by a human being, but you hate the human being indicated by the statue. The human being is only a statue prepared by the Lord. The identity signs to recognize the human incarnation are knowledge (Jnana), love (Rasa) and bliss (Ananda). These three are the characteristic marks (qualities) of the Lord like the heat of fire. The Veda says the same (*Satyam-Jnanam, Raso vai saha, Anando Brahma*). These three signs are associated with sacrifice (Datta) because Datta means donation or sacrifice.

Therefore knowledge means that He preaches the knowledge. Love means that He generates love in your hearts. Bliss means that He generates bliss in your hearts. If you go near the fire, you will experience heat. Similarly you must experience the knowledge, love and bliss from the human incarnation. If you do not experience, He does not possess these three characteristic signs and therefore He is a false incarnation. The Veda says that He possesses special knowledge, which is impossible for any other human being (*Prajnanam Brahma*). Such a special knowledge generates love for Him in our hearts and we are filled with bliss. The associated sign of the Lord is His super power, which does miracles as said in Veda (*Satya Kamah*). He may reveal the super power as Lord Krishna did or He may hide it as Lord Rama did. Even if He uses the super power, He will not use it for exhibition or for attracting people due to egoism. He uses the super power only when there is an emergency. Shankara entered the house of Mandana Misra by using His super power because the doors were not opened in spite of His several calls. But Mandana Misra did not give any importance to that super power. He became Shankara's disciple only after hearing the divine knowledge of Shankara, which created love and bliss in his heart after a debate, which went on for twenty-one days. Mandana Misra's own knowledge did not give fill his heart with bliss although Mandana Misra was a great scholar himself. Therefore, a scholar whose knowledge cannot give you bliss is not the Lord. A scholar is also not associated with the super power. A demon is always associated with super powers. But He is not associated with knowledge, love and bliss. Thus one can easily eliminate the false incarnations. The knowledge of the

Lord is always full of quotations from the Vedas, Shastras and the Gita because He is the author of the Vedas and the Gita. The Gita says that the Shastra is the authority (*Tasmat Sastram Pramaanam Te*).

The first three great sentences of the Vedas, (Maha vakyas) indicate the similarity of Lord Krishna (Lord in human form) with the three human beings (I, you and he, respectively). It is just like showing three roses and saying that the girl is similar to the three roses. The fourth great sentence gives the actual difference between the rose and the girl to avoid the misunderstanding that the rose is the girl. The fourth great sentence says that Lord Krishna possesses the special knowledge (Prajnanam) which is not possessed by any other human being.

Pure awareness (Chaitanyam) is never meant by the word Jnana or Prajnana. Nobody says that a living animal or bird (which is aware) is a Jnani or Prajnani. Jnani means a scholar and not every human being. Prajnani means the Lord whose knowledge is beyond even the scholars.

SYMBOLISM OF TEMPLES AND RITUALS

[2004 Chennai] A temple represents the body of the human incarnation (*Deho Devaalaya Proktah*). The statue in the temple represents the Lord in a human body (*Jeevo Devah Sanatanah*). The Gita also says that the Lord enters a human body and comes down to this earth (*Manusheem Tanu Maasritam*). The Veda says that the Lord can be seen here on the earth itself (*Yat Saakshat Aparokshaat Brahma*). The temple and the statue are only models to teach this concept. Once the concept is understood there is no need of any model. Hanuman recognized the human incarnation (Lord Rama) and sacrificed all his work to the Lord. Hanuman was not a householder and so he did not possess money to sacrifice to the Lord in human form. A saint (ceibate-monk) can only sacrifice work (karma samnyasa). He cannot sacrifice any money (karma phala tyaga). The Gopikas identified Lord Krishna as the Lord in human form. They were householders and so they sacrificed the fruit of their work (butter). Hanuman and the Gopikas never worshipped any statue in temples as per the Valmiki Ramayana and Vyasa's Bhagavatam. Hanuman and the Gopikas served the Lord without aspiring for anything in return from the Lord. Through this path (nishkama karma yoga) in which service is done only out of love, without aspiring for any fruit, Hanuman and Gopikas received the highest fruits. Hanuman became the future creator of the world. The Gopikas were given the Goloka (highest heaven), which is at higher level than even Brahmaloaka, in which the Lord Himself dwells. Therefore the essence of the Ramayana and the Bhagavata is to identify the human incarnation of the Lord and serve Him. This is also the aim of the temple.

As long as the sages were present, in ancient times, this correct interpretation was given to the people. But today the priests in temples are in the place of the ancient sages. The sages recited the Vedas because there was no printing available in those days. They preserved and protected the Vedas by memorization and recitation. They knew the true meaning of Vedas.

Useless Rituals

The priests today recite Vedas when there is no need to do so since the Vedas are available in printed form. These priests do not know the meaning of Vedas and are mocked as divine animals by Veda itself (*Devanaam Pasurahah*). The concept of the temple as a model for communicating divine knowledge has been completely buried. Temples and statues are being misused for the selfish business of the priests. Even the rituals are misused in a similar way. These priests misinterpreted the temples and rituals as the means for getting rid of the effects of sinful deeds and for attaining the results of good deeds, which were not done. They have simply thrown away the theory of karma, which says that one has to enjoy the results of both good and bad deeds even after millions of ages (*Avasya manubhokthavyam*).

In return for doing worship in temples and for doing the rituals, the priests charge some petty money for their livelihood. They recite Vedic hymns. They do not know the meaning of those Vedic hymns and they do not preach their meaning to the devotees. The selfish devotees only want to get rid of their sins and want the results of good deeds, which they never did. These priests exploit this selfishness of the human beings. The priest is like an unqualified village-doctor. He charges ten rupees as fees and prescribes medicines worth one hundred rupees. The disease only increases and the patient suffers a lot. Similarly the priest takes ten rupees and makes the devotee purchase some unnecessary materials for performing rituals. The flowers, coconuts, fume sticks, oil lamps, betel leaves, betel nuts and camphor which are purchased for the rituals are not at all found in the Veda.

In the Veda only Yajna is described. Yajna means cooking the food and nothing else. Let the priest become a qualified city-doctor and charge one hundred rupees as fees and prescribe a medicine of about two rupees by which the disease is completely cured. Let him not waste all these materials by 'Dravya Yajna' which means 'rituals involving materials'. The only Dravya Yajna mentioned in Veda is cooking food. Except this there is no other Dravya Yajna. A yajna is a ritual or sacrifice. Let the priest explain the Vedic hymns and make a Jnana Yajna (a knowledge-yajna) to develop divine knowledge and devotion in the people. The priest should become a scholar and let him charge a Guru Dakshina (fees or donation given to the spiritual preacher) without any wastage. Let him take all the money that the devotee offers as Guru Dakshina.

Oil is unnecessarily burnt in the oil-lamp. During the daytime there is no need of its light. At night an electric lamp is present. Burning of oil creates air pollution; so does burning of fume sticks and camphor. In olden days the oil lamp was lit at the time of sunset as 'Sandhya Deepam'. There was no other alternative. The oil lamp was viewed as a model of the Lord. But today the electric light is present and there is no need of the oil lamp. Some people say that the oil lamp represents the knowledge, which is destroying the oil, and the oil represents ignorance. Very good! You lit the oil lamp and looked at it. You have understood the concept. Now why should you light the oil lamp again when the concept is already understood? In the olden days a fire was maintained because it was very difficult to light a fire every time by rubbing two sticks. But now matchsticks are present. Then why should you maintain the fire? In the old Masjid, Shri. Sai Baba lit a fire with sticks to avoid scorpions and snakes. But today why are you maintaining the fire with sticks in the temple of Shri. Sai Baba? With the help of those sticks how many poor people could cook their food? In olden days the sages were in the forest. The fire was lit so that cruel wild animals would not approach. The smoke of the fire used to repel mosquitoes in the forest. Why should you burn the fume stick today when the mosquitoes are absent? All these materials on burning produce the poisonous gasses and carbon dioxide, which pollutes the air and stops the rain.

Yajna

Today the Yajna (sacrifice) is also misinterpreted. After cooking food with the help of fire, the food is to be offered to the guest. The Veda says that the guest is like a fire. The word Agni (fire) comes from the word Agri that means that the guest should be fed first. The hunger in the stomach of the guest is called Vaishvanara, which is the divine form of fire. The Gita says the same (*Aham Vysva Naro Bhuthva*). The Veda calls the guest (Atithih) as Vaishvanara (*Vaishva Naro...*). Lord Krishna went and ate the food prepared for the sacrifice. He taught the wives of the sages that offering food to the hungry person is the real sacrifice. Lord Krishna was the protector of the Vedic Dharma. Would He spoil the sacrifice if its meaning were so?

Kapila, the incarnation of Lord Vishnu condemned burning of food and ghee in the fire. The Veda says that food should not be destroyed (*Annam Na Paricheksheeta*). The oil and ghee burnt in a lamp are also food. Giving food to the hungry beggar is the real sacrifice.

The fire in the oil lamp is called 'Loukikagni'. The fire of the electric bulb is called 'Vaidyutagni'. The fire of hunger in the stomach is called 'Vaishvanaraagni'. Vaidyutagni is superior to Loukikagni. Therefore why should you burn the oil lamp at night when the alternative electric bulb is there, which will not cause pollution? Even in olden days they never lit an oil lamp during the day. The Vaishvanaraagni is the superior most form. Therefore when you light the lamp of life by burning oil, ghee and food in the fire of hunger in the stomach of a beggar (or deserving guest), such an act is the real Deeparadhanam (ritual of lighting the lamp) and the real Yajna (sacrifice).

There is no life in the statue and all the sixteen modes of worship (Upacharas) that are done to the statue are actually meant only for the human incarnation. Let the priest preach the meaning of the Vedic hymns so that the people become real devotees and get the real grace of the Lord.

When you are worshipping the Lord you should not aspire for any fruit in return. Some people are sacrificing work and money but they are aspiring for some fruit in return. Such a service is again a waste. If you do karma yoga, which is the service to the Lord without expecting anything from the Lord, then alone will the Lord come in human form and suffer for your sins. Then alone can you get rid of your sins. Other than this one path there is no alternative. Either you have to pay or your father (the Lord in human form) has to pay the fine for your sins. If you pester the Lord through the present rituals and methods of worship, the Lord will only make rearrangements to your file of karma. He will bring the good results, which you were supposed to enjoy in your next birth, to the present. However this rearrangement will lead to a loss in value as in case of a premature encashment of deposits. You do not know this secret and you think that you have flattered the Lord and got rid of your sins. What you do not know is that your present sins are thrown to next birth with increased interest. Your future life cycle will be full of miseries from birth to death due to such interference. Therefore the Lord is cleverer than you when you adopt the ways of business with Him.

Types of Yajnas

Cooking food is called Dravya Yajna. Chanting Vedic hymns is called 'Swajjhyaya Yajna'. Revealing the essence of Veda is called 'Jnana Yajna'. The Gita says that Jnana Yajna is more important than Dravya Yajna (*Sreyaan Dravya Mayaath*). The Shastra says that there is no use of chanting the Veda without knowing its meaning (*Anarthajnah*).

I am not criticizing the priests. Let them rise to the level of the Sadguru. A devotee is spending ten rupees on purchasing unnecessary materials like flowers, fume sticks, camphor, coconut etc., The priest is taking one rupee as Guru Dakshina. The merchants are snatching the money of the devotee and the devotee is not benefited because all these materials are unnecessary for the Lord. Neither the priest nor the devotee is benefited. The Lord is also not pleased. Therefore let the priest take all the eleven rupees as Guru Dakshina. Let him explain the essence of the Veda to the devotees in the temple or while doing a ritual. When the devotee learns the concept of 'karma yoga' the devotee is benefited because the Lord in human form transfers his sins on Him and suffers for the sake of the devotee. Only in this path is the devotee relieved from his problems.

Priest to Sadguru

The priest should be of the level of the human form of Lord. The devotee should worship the priest, who has become the Sadguru. The Sadguru Himself will relieve the sins of the devotee by suffering for the sake of the devotee. There should not be business between the Sadguru and the devotee. The relationship should be divine love and sacrifice. Sri Sai Baba suffered the diseases of His devotees. Sins cannot be cancelled simply without suffering their result. Even the Lord honors the divine judicial system created by Him and therefore He suffers for the sake of His devotees. But a devotee should not aspire for this. He should not agree to the suffering of the Lord if he is a true devotee. Therefore the Lord suffers secretly; without the knowledge of the devotee. Sometimes He exposes an example; just to reveal this concept.

The temple should be the abode of such a Sadguru and not the abode of a mere statue. The inert temple with the inert statue, is like a human body without life. The life of the temple is the Sadguru (priest) himself. The temple should be a center of preaching spiritual knowledge and devotion to the public. The temple should be based on such divine knowledge (Jnana Yajna). Presently temples are based on false business and ignorance involving 'Dravya Yajna' and 'Swajjhyaya Yajna' only. The ignorance is the belief that you can get rid of your sins and get the results of good deeds without doing those good deeds, just by wasting some materials in the temple and by the priest's chanting of some Vedic hymns. The business is that you are offering some materials to the Lord, with which the Lord has no connection at all. The statue neither needs the light of the lamp nor does the statue smell the fumes of fume sticks. The statue is not pleased with the

flowers and does not eat the coconut or other offerings. Even if you are distributing the offerings to the devotees in the temple you are doing it without discrimination and analysis. Some devotees are rich and do not need your food. Some devotees are sinners and you will get a part of their sin by offering them food. The priest should be the correspondent between the Lord and the devotee. Due to his inefficiency, a fume stick becomes the correspondent between the Lord and a devotee! In the name of the statue the priest takes one rupee and the merchants are snatching ten rupees. Only the merchants are benefited since the priest is not doing his duty of preaching the knowledge. Thus, the whole show in the temple is only ignorance and business. The net result is that the devotee is losing money and time. The innocent public is put to loss. Therefore Lord Datta wants to rejuvenate the tradition of Hinduism.

Before Lord Jesus came, the situation of the ancestors of today's Christians was similar. Jesus rejuvenated their religion and gave rise to Christianity. But slowly the old ignorance and business are cropping even in Christianity. They are burning candles and offering cake. The cake should be offered only to four categories of beggars (old, children, diseased and disabled). There is no need of burning the candles during the day or even at night, when the alternative electric lights are present. The candles cause lot of air pollution on burning. The light is the Lord Himself as said by Jesus and as said in the Veda also (*Tasya Bhaasa Sarvamidam Vibhati*). The knowledge preached by Jesus should be explained in depth and this act should be the only activity in every temple or church. Similarly in Hindu temples the only activity should be explanation of the Vedas and the Gita. With the help of this divine knowledge the devotees must search for the human incarnation present in that generation. The priests who preach divine knowledge are also partial incarnations of the Lord as said in the Gita (*Mama Tejomsha Sambhavam*). There can be several temples and several priests. There can be several schools with several teachers and colleges with several lecturers. There will be one university and one chief professor in the university who is chancellor. Such a professor is called Paripurna Avatara, who can be recognized only by His special knowledge that generates love and bliss in our hearts. He possesses all the super powers including creation, ruling and destruction of the world. Lord Krishna was such a professor and exhibited the creation, maintenance and destruction of the world by showing Visvarupa (the cosmic form of God; God as the entire creation). When the Visvarupa was exhibited it means the world was created. When the Visvarupa was maintained for some time, it means the

world was maintained and when the Visvarupa was withdrawn, it means that the world was destroyed. This proves the creation, maintenance and destruction of the world by the Lord. The Bhagavad Gita is the special knowledge given by Him, which creates love and bliss in the heart of every devotee. Thus, special knowledge, love, bliss and the super powers are the complete signs of the original Lord who comes down in human form. But He comes down in human form in every generation to avoid partiality to a particular generation. This is a very very important point. Therefore you should search for the Lord in your present generation. The school teachers and the college lecturers must help you to reach that university professor.

Different Incarnations

Krishna was the Paripoorna (complete and highest) incarnation because He entered the human body and projected Himself completely. Rama was a Poorna (complete), since He entered the human body but did not project completely. Kapila was an Amsa (partial) incarnation since only a part of the Lord's energy had entered the human body of Kapila. Sage Vyasa was a Kala (another type of partial) incarnation, since only a ray of the Lord's energy had entered the human body. All these are examples of permanent human incarnations since the Lord (or His power) was present in the respective incarnations from the birth to the death of that human body. Parasurama on the other hand was a temporary incarnation, because the Lord entered the human body of Parasurama for doing a certain task. When the work was completed, the Lord left Parasurama. This type of incarnation is called an Avesha incarnation. This Avesha incarnation may be Paripoorna, Poorna, Amsa, or Kala as per the requirement. If required, there may be more than one Paripoorna incarnation (chief professor or chancellor of a university) simultaneously. E.g. Sri Shirdi Sai Baba and Akkalkot Maharaj were the two Paripoorna incarnations, who lived at the same time. Lord Krishna appeared as 16,000 Krishnas at the same time. Nothing is impossible to the Lord.

SACRIFICE OF FAME AND MONEY

Give Credit to God

[2004 Bangalore] Swami Vivekananda gave an excellent discourse in Chicago and a roaring appreciation was given to him. He gave the credit of his discourse to his Guru Sri Ramakrishna Paramahansa. He said that when he started the discourse he became nervous and his Guru appeared before him. He said that his Guru started speaking through him. Thus he gave the entire credit to his Guru because he knew that when an excellent work is done through him, the credit should always go to the Lord. The energy to do a good work is always given by the Lord and hence also the credit should really go to the Lord. The Lord was very much pleased and gave infinite credit to Swami Vivekananda. In the case of a saint (monk) he cannot sacrifice money because he does not earn any. He can only sacrifice his work. The fame of that work is the fruit of the work (karma phala). Thus even a saint sacrifices the fruit of the work (karma phala tyaga) through the sacrifice of work (karma samnyasa). Sri Shirdi Sai Baba always used to give the credit of any miracle only to the Lord saying “Allah Malik” and “Allah Acha Karega”. This is again the sacrifice of the fruit of the work. The Lord was so much pleased that today the fame of Sai Baba is beyond description. Similarly we also find temples of Hanuman everywhere.

But in Mahabharata when Krishna was about to kill Bhishma, Arjuna stopped Krishna praying to Him that if Krishna were to kill Bhishma, he (Arjuna) would be defamed for not killing Bhishma. He did not want to give credit to the Lord. Therefore Arjuna did not become very famous and there is no temple for him. The persons mentioned, (Vivekananda, Sai Baba and Hanuman) were saints and were not householders. They could only sacrifice their work, which is karma samnyasa and they could only sacrifice the fame, which is the fruit of their work.

Today all the rich people are running after fame that one gets by sacrificing money. Therefore fame is more important than money. Urge for money and urge for fame are like two types of skin diseases. When fame comes, it should be given to the Lord because the power to do any work is

given by the Lord alone. One should instead take ill fame upon oneself and should sacrifice all good fame to the Lord.

Generally you wonder why you should give the credit to the Lord when the work was done by you. Similarly you wonder why you should give the fame to the Lord when it was gained by your sacrifice of the fruit of your work (money). King Satrajit got a gem from the Sun-god, which yielded lot of gold, everyday. He was donating that gold to others and was trying to get fame. Lord Krishna asked him for that gem. Satrajit did not give it because he did not know that Krishna was the Lord in human form. Even if he had known, he did not want to give the credit to the Lord because he (Satrajit) had procured the gem from the Sun-god. Satrajit was a human being and could not discriminate between the deserving and undeserving. Therefore he was getting sin by his donation of the gold (one gets sin by donating to the undeserving). Actually the gem, along with the Sun-god, belonged to Lord Krishna. The entire creation is the wealth of the Lord; and even Satrajit was included in this creation. Thus Satrajit himself was a part and parcel of the movable property of Lord Krishna.

Sacrifice of the fruit of work and service to the world alone cannot bring you the grace of the Lord. Faith and complete surrender to the Lord in doing that sacrifice is important and that alone can bring the grace of the Lord. The sacrifice is the practical proof of your love, faith and surrender. Without the love, faith and surrender, your sacrifice is useless. Without actual sacrifice, the love, faith and surrender expressed by words and mind alone, are also useless. If you are sacrificing money to the Lord, aspiring for something in return, you are a merchant and you are doing business with the Lord. In such business-like love, faith and surrender cannot exist. If you are showing love, faith and surrender by words and feelings only (without actual sacrifice of money), for getting some benefit from the Lord, then your love, faith and surrender are only an act and you are a prostitute. You must sacrifice money or fame with full faith, love and surrender to the Lord without expecting any fruit from the Lord; that alone is real love like that which you show to your children.

You must decide whether the preacher (Guru) is an ordinary human being or the Lord in the human form. You must do a lot of analysis and must sincerely desire to know the truth. You must take the help of the Vedas, Shastras and the Gita. Before you decide, you must study the practical procedure of the analysis and then do the analysis, to detect the given substance (determine whether the Guru is an ordinary human or God in human form). If you have decided that He is only a human being you

should neither give money to Him nor show love, faith and surrender. But, if you have decided that He is the Lord in human form, you should not have even a trace of doubt on Him, once you submit your donation (Guru Dakshina) to Him and you must not verify His management of the collected funds. Since He is the Lord, you should not try to verify what He is doing with the money. If you are verifying His management of the funds, your faith is not complete and you have lost everything. Even a very beautiful, very highly educated, very rich and very obedient bride is rejected, if there is a small spot of leprosy on her body. Similarly, the Lord in human form will reject you if you doubt Him for even a fraction of a second. Before making a decision, you can do a lot of analysis. But after you have decided that He is the human incarnation, if you still doubt Him, you are lost as said in the Gita (*Samsayatma Vinasyati*).

Proof of Love, Faith and Surrender

Sai Baba collected Guru Dakshina from various devotees since He was the Lord in human form. He had the courage to ask for it directly. A devotee (who is a preacher) does not have that courage. He takes the 'Dakshina' from you indirectly by having you put it in the donation box (hundi), which is kept before the statue. He takes the money from the box only when you leave the temple. Both the Lord in human form and a devotee (such as a member of the temple committee) manage collected funds. But there will be lot of difference in their respective managements of the funds because the devotee is either completely ignorant or partially ignorant. A committee of donkeys cannot be equal to one single horse. A group of lecturers cannot be equal to one professor. Therefore a committee of devotees will misuse the funds since they cannot discriminate between the deserving and undeserving. They will say "Let all devotees who visit the temple be given food". What they do not understand is that when the funds are misused, the donor also gets sin because he did not analyze before he donated. The Lord in human form will identify the deserving persons and help them fully.

Sai Baba collected the Guru Dakshina money and kept it with Him. After all the people had left He would give it secretly to some deserving devotees. He did not do this before the devotees who gave Him the Guru Dakshina. Why? Had he distributed the collected donations to deserving devotees openly, there would not have been any possibility of misunderstanding Baba. Yet why did He not do it? The reason is that He wanted to test the faith of the devotees, who had given the Guru Dakshina

to Him. Sacrifice of money alone will not please the Lord. The faith behind the sacrifice of that money alone will please the Lord. An income tax officer was secretly appointed to investigate how Sai Baba was spending the collected donation money. However the officer could not find the secret of how Baba spent the money. Finally he became a devotee of Baba.

In fact the Lord neither requires the money nor the fame, which you sacrifice to Him. He can uplift the world without your work and without your money. The sacrifice of your money, fame and work to Him is only an opportunity given to you to prove your love, faith and surrender. When you sacrifice your money, you should believe that you are giving His money back to Him. When you are sacrificing the credit of your work to Him, you should believe that he alone gave you the power to work and so the real credit belongs to Him only. Hence, both sacrifice and faith are the two eyes and if any one eye absent, everything goes waste. If you have finally decided that He is the Lord in human form, then you should sacrifice the fruit of your work (money) and credit of the work (fame) with full faith. If you have any doubts about Him, do not sacrifice anything to Him. But if you sacrifice and doubt, then your faith is incomplete and you will be thrown into hell, in the case that He is really the Lord.

TEMPLE OF LORD RAMA

[2004 Kolkatta] There is no village or town in India in which there is no temple of Lord Rama. The statue of Rama preaches two points to you:

- 3) The Lord will come in human form.
- 4) Miracles are not the signs of the Lord.

As told in the Gita, the Lord comes only in human form (*Maanusheem Tanu Maasritam*). Even though Lord Rama did not perform any miracles, Hanuman and the sages identified Rama as the Lord. Hanuman himself exhibited several miracles but he never claimed to be the Lord. Ravana on the other hand, exhibited miracles and claimed to be the Lord, but nobody agreed.

Preacher of Pravritti

Lord Rama came to preach 'Pravritti'. Pravritti means, the path of worldly justice in which one human being has to interact with other fellow human beings. Nivritti means sacrificing your work and the fruit of your work (money) to the Lord, with full faith and full surrender, when the Lord comes in human form. Nivritti is the way of salvation in which the Lord comes in human form. Lord Krishna came to preach Nivritti. He preached the Bhagavad Gita, which is the knowledge of Nivritti.

Lord Rama practiced the knowledge of Pravritti. Pravritti (justice) is only practice. It is just the knowledge of rules of the Lord, which you have to follow in society. There is no discussion in Pravritti. But in Nivritti you have to discuss the truth. World peace is the result of following Pravritti. Only when there is world peace can devotees travel in the path of Nivritti in peace by putting forth spiritual effort. In Pravritti, loving fellow human beings is important. By Pravritti, one can at least love the human form of Lord as one of his fellow human beings. Otherwise generally people insult Him due to their jealousy as told in the Gita (*Avajaananti Mam Mudhaah*). In this way, Pravritti helps Nivritti. If you treat the human form of Lord as an ordinary human being, it is not wrong. But if you recognize Him as the Lord you will get salvation.

Sita, the Devotee

In the temple of Lord Rama, Sita stands by the side of Rama. She was a great devotee. Among human beings the difference between male and female is only in body and not in the soul. Sita served the Lord by karma samnyasa (sacrifice of work). She could not do karma phala tyaga (sacrifice of the fruit of work). She indicates the firm faith in the Lord. Even though she did not get happiness in the forest, she never left the Lord. This means that one should not leave the Lord even if He does not give boons or even if He gives troubles. One should not aspire for anything in return from the Lord. Ravana showed miracles. But Sita did not mistake him to be the Lord. This means that a true devotee will never recognize the Lord by miracles. Lanka, the kingdom of Ravana was a golden city. Ravana invited Sita to be his queen. But she was not attracted. This means that wealth and money will, never attract a true devotee.

Hanuman, the Servant

Also in the temple, there is an idol of Hanuman kneeling at the feet of Lord Rama. Hanuman believed in the human incarnation (Lord Rama) and participated in the work of the Lord. He even sacrificed family life in the beginning itself, for the sake of the Lord. He always sacrificed his work because he was a saint (monk). The fame of all his works was dedicated to the Lord only. He never claimed to be the Lord even though he performed miracles. Hanuman was made the future creator of this world. He tore his heart with his own nails and was prepared to give up his life for the sake of the Lord. Hanuman always did the work of the Lord. He grew to a gigantic size when he was praised and he jumped over the sea. But he did so only for the sake of the Lord. He will not grow when you praise him in order to get your work done by him. He is not such a fool. He will not insult the deity of justice by canceling your sins and by giving you the fruits of good deeds, which you have not done. He is not a monkey who will run for your bananas and palm leaves. He is very intelligent. He is the topmost scholar and highest devotee. He is the real servant of the Lord, who never aspires for anything in return. He is the purest person. This knowledge must come to your mind when you see Hanuman. Like him you must also recognize the Lord in human form and participate in the work of the Lord with great concentration.

Ideal Brothers

Lakshmana was very young but he still left his wife for fourteen years to concentrate on the service of the Lord. He sacrificed the Kama (love towards his wife). Bharata gave back the kingdom to the Lord and sacrificed Artha (wealth) to the Lord and did karma phala tyaga. He kept the two wooden sandals of the Lord on the throne and ruled on the Lord's behalf without actually taking the powers of a king in his own hands. This means that once you sacrifice anything to the Lord you should not try to manage or control it again. Sathrugna tried to attack and kill Kaikeyi (his own step-mother) with a sword when she unfairly sent Rama into a forest-exile. He sacrificed Dharma (justice) for the sake of the Lord.

Meditation on Spiritual Knowledge

In this way, you have to get spiritual knowledge when you see the statues or pictures of Lord Rama in the temple. Such knowledge will help your spiritual effort. You will attain the grace of the Lord by such knowledge as told in the Gita (*Jnana Yagnena Tenaaham*). When you meditate on the image of Lord Rama, there is no use of your attraction towards the golden crown present on His head, which will only increase your attraction towards wealth. It will harm you in your spiritual effort. The crown indicates that Rama is the Lord of this world. When you see His bow and arrow you must know that Rama punishes evil people. When you see His Abhaya hand (His hand making a gesture indicating, "Do not fear") you must know that He protects good people. This knowledge will help you. What is the use of keeping His form and ornaments in the mind? What is the use of merely knowing the story of Rama like a child; it is just like a story in a novel or the story of a movie or the news of your neighbor? Dhyana (meditation) means the decision of knowledge taken by the intelligence after discussing (analyzing) in one's mind; Sankalpa and Vikalpa. This knowledge is stored in Chittam (memory) and this is called Dharana. The Ahankara (ego) uses this knowledge in practice for its benefit and it is called Samadhi. If you get a doubt in practice, it is called Savikalpa Samadhi. If you have no doubt in practice, it is called Nirvikalpa Samadhi, which was followed by Hanuman. Therefore he became the future creator by worshipping the Lord in human form in this world.

PROPER USE OF WEALTH

The Two Legitimate Channels to Spend Money

[2004 Cochin] The Gita says very clearly that the fruit of one's work (money and wealth) should be spent only in the following two channels:

- 1) For the minimum requirements of living (*Sareera Yaatraapichate...*).
- 2) For the mission of the Lord.

There is a third channel, which should be closed. This third channel is that of unlimited enjoyment and unlimited ambition to store for future generations. If you follow this path, the excessive enjoyment brings you diseases and all your money will go in medicines and hospitals. In this way you are not really enjoying. Storing for the future generations is also meaningless. Due to this stored wealth, your future generations will become undisciplined and lazy. Such wealth is finally destroyed and it also destroys the future generations. Therefore this channel is to be controlled. Foreigners (westerners) are advised to control their excess enjoyment. Indians are advised to control their ambition to store for the future generations.

Nobody does any work without an ambition for the fruit. Unless there is a desire to eat food, one will not prepare food. The work of preparation is done only due to the ambition (desire) to eat. The food also should be prepared for the sake of others even if you do not wish to eat it or if you eat only a little of it. If you prepare food only for yourself and eat it, it will lead to a number of diseases. You should eat but you should eat only a little. You should eat to live but not live to eat. If you are not hungry, you should not stop cooking because you have to give food to deserving people.

Similarly you should always work and earn continuously. The problem comes when you use the money only for your selfish enjoyment or store it for your future generations. When you eat too much, you become ill. If you store the food, it will get spoiled or will be stolen by some undeserving bacteria and worms. Similarly when you over-enjoy wealth, you are subjected to illness. When you store it for future generations the wealth will be stolen by some undeserving people. This is the very nature of nature (prakriti).

Leaving Money and Its Associations

The Gita says that you should leave “*karma phalasanga*”. The word karma phala means your self-earned money. Destruction of karma phalasanga means that one should destroy that which is closely associated with your money. Suppose you are drinking too much. The wine is associated with your earnings. Your bond with wine is associated with your earnings and that bond is called ‘Aasanga’. Similarly the ambition to store for future generations is associated with your money and therefore your bond with the ambition is also called Aasanga. Therefore the karma phalaasanga means your bond with the associated item like wine or the ambition for children etc. The Gita emphasizes cutting your bonds with the items, which are associated with your money, so that your money will be saved. The Gita does not mean that you should cut your bond with money. If you cut your bond with the money there will be no inspiration for you to earn money. Therefore you have to leave the desire for the item associated with the money and not the desire for money.

People have misinterpreted karma phala Aasanga as the desire for money (fruit of work). When the desire for the fruit does not exist, nobody can do work. Therefore “*Tyaktva karma phalaasangam*” means that you should leave the item that is associated with the fruit (earnings) of your work. The associated item is the ambition for the family bonds, the ambition for your body, leading to over-enjoyment etc. But people misinterpreted this as “You should leave the desire for the fruit of your work”. Such a misinterpretation led the people to lose inspiration for doing work to earn money. People have become completely lazy by leaving the work necessary to maintain themselves. Most of the present sages and saints (monks) are such lazy people. Some other people have become partially lazy by withdrawing from their work after earning barely enough for their livelihood.

Therefore the aim of Gita is that you should do full work and earn fully. Then you should sacrifice to the Lord after keeping for yourself enough to satisfy you minimum requirements. Of course devotees like Saktuprastha have donated even their minimum necessities to the Lord, but such an example cannot be practically possible. Fortunately the guest, to whom Satupratha donated everything, was the Lord Himself and therefore his sacrifice became fruitful. But suppose the guest is a lazy human being and if you sacrifice even your minimum necessities to him, please do not mistake Me if I call you the biggest fool.

The practical example is King Dharmaraja who sacrificed all his extra wealth in the 'Ashwamedha' ritual, after retaining with himself only the minimum wealth required to maintain his status as the king. There is no need of the scriptures to decide that sacrifice of the fruit of the work is the real essence of love. For a saint (monk) that fruit may be the fame of his work. For a householder that fruit may be the money which he has earned. You are sacrificing the fruit of all your work to your children only. You are doing things for God like praying, chanting His name or meditating upon Him etc., but you are not doing any such things for your children. Whatever you are doing for your children, you are not doing for God. Whatever you are doing for God you are not doing for your children. This is a clear distinction of true love and false love. It is not wrong if you love your children only and do not love the Lord. Not loving the Lord is not a sin. But showing false love to God and trying to fool Him is the greatest sin. If you can't love God really, express the truth before Him and say that you cannot come out of your weakness for your family bonds. God will appreciate you at least for your frank expression of the truth. But you are showing false love to God and saying that you really love the Lord only. Such a lie and attempt to fool the Lord cannot be tolerated by the Lord.

GIVE UP RITUALS AND SERVE THE LORD

Where is the Real Gayatri?

[2004 Ahmedabad] A saint (monk, sanyasi) does not do any worship using flowers, fume sticks, camphor, coconuts etc. He does not burn ghee (clarified butter) or oil in the lamp. He does not do any sacrifice by burning ghee and food in the fire. Only the householders are doing such rituals with the help of priests. When a saint comes, all householders including priests are supposed to prostrate before the saint. What does this mean? The stage of the saint is certainly a higher stage. The saint also does not chant the Gayatri hymn. He has given up the sacred thread (a cotton thread with three strands, to be worn by householders) because he knows that the sacred thread (Yajnopaveetam) with three strings is only a model representing the three qualities of the nature (Prakriti). This model indicates that you must use only a form of Prakriti (human form) to worship the Lord. Prakriti is the nature, which consists of the three qualities viz. Satvam, Rajas and Tamas.

‘Gayatri’ means any song related to the Lord, which protects us. Mantra means that which attracts the mind and protects us. Therefore the Gayatri mantra means a song about the Lord, which attracts the mind and protects us. It can be any song. The so-called Gayatri hymn is not Gayatri at all because the hymn is only a poem and not a song. It is said that Gayatri mantra is the greatest (*Na Gayatyaah Paro Mantrah*). The reason is that a poem is more attractive than prose. A song is even more attractive than a poem. The Yajur Veda is prose. The Rig Veda is poetry. The Sama Veda is a song. The Gita says that the song alone (*Vedaanaam Saama Vedosmi*) pleases the Lord.

The meter, in which the so-called Gayatri Mantra is composed, is called as Gayatri. In other words, the hymn “*Tat Savituh...*” is composed in the meter called Gayatri and the hymn itself is not the Gayatri mantra. The deity of that hymn is ‘Savita’ i.e., the Lord. Savita means He who creates and delivers this world. In olden days there was no restriction for the Gayatri Mantra because any devotional song is a Gayatri Mantra. The Upanayanam, which is the sacred thread ceremony (similar to baptism)

means becoming close to Lord. [In this ceremony, the boy is given the sacred thread to wear, and he is supposed to chant the Gayatri Mantra thrice a day]. By such sweet devotional songs one becomes close to the Lord. In the middle ages the actual meaning of Gayatri Mantra was lost. A hymn (poem) in the meter called Gayatri became the Gayatri Mantra due to the misinterpretation of some scholars. These selfish middle-age scholars (priest caste; Brahmins) denied the Gayatri Mantra to all women (only men could chant the Gayatri Mantra), but the scholars still say that Gayatri, the ruling deity of this chant, is a lady (Goddess)! This is the greatest joke showing their ignorance. They allowed the practice of Gayatri Mantra and associated rituals to the Kshatriyas (warrior caste) because Kshatriyas protect the scholars and priests. They allowed the Gayatri to Vaishyas (the businessman caste) because they help the priests financially. The agriculturists (Sudra caste) do sincere service to the society, and the ladies of all castes do sincere service in the home. Yet all ladies and agriculturists were denied this Gayatri Mantra.

The Gita says that ladies and agriculturists have right for salvation (*Tepi Yaanti Paraam Gatim*). These ladies and agriculturists worshipped the Lord by devotional songs. See the mystery! The actual Gayatri (singing of devotional songs for God) stays only with ladies and agriculturists. The so-called Gayatri Mantra chanted by Brahmins (priests), Kshatriyaas (warriors) and Vaishyas (businessmen) is not at all the actual Gayatri at all. All these restrictions were brought in due to pride of caste and sex. The pride of sex is so intense that the Brahmins denied even their own ladies the right to recite the Veda and chant the so-called Gayatri Mantra. During the performance of the ritual sacrifices, the priest asks his wife to recite just two special Vedic hymns! When she had no right for the recitation of the Veda how come she is made to recite these two hymns? All this is a mixture of foolishness, ignorance and egoism.

You say that the so-called Gayatri mantra is the greatest. At the same time you are denying it to some human beings. Can this be a divine quality? The sage who gave this so-called Gayatri Mantra is called Vishwamitra, which means he who is interested in the welfare of all humanity! You claim that the drink in your bottle is the best but you do not let other people taste it. What sadism is this? Therefore Lord Datta clarified this point that the actual Gayatri Mantra is with those human beings to whom you denied the right to recite the Gayatri Mantra. The Gayatri Mantra, which is with you, is not at all the actual Gayatri Mantra.

You are worshipping idols and pictures from the childhood and you are engaged in all these rituals. Do you sit in the first standard class in the school throughout your life? Should you not go to the college and the university progressively? The Dharma shastra (scriptures of worldly ethics) says that you should finally come to the stage of Sanyasa Ashrama in which the person throws away all these rituals and worships and even removes the sacred thread. Such a person is a saint (monk, sanyasi) and you consider him as the highest. Therefore you are indirectly appreciating the giving up of idol worship and rituals. You do not scold him for removing the sacred thread and giving up rituals and worship. Your highest respect for him shows that leaving the so-called Gayatri Mantra, not worshipping the idols and not doing any rituals, is the highest stage. Therefore the old tradition of our sages (monk-hood, samnyasa), which remains even today, proves which is the highest state.

Thanks to the ignorance of the middle age scholars, they forgot this point and did not treat a sanyasi (monk) as the worst fellow! Sanyasa does not mean wearing saffron clothes. Whatever may be your clothes, if you reach that highest stage, you are a sanyasi. You cannot say that a sanyasi must chant the Gayatri Mantra, do all the rituals including Yajna and perform the worship of idols. In fact the Dharma Shastra prohibits all these things for a sanyasi, and you cannot contradict the Dharma Shastra. You cannot oppose this old tradition also because you yourself are a patron of the old traditions. When the Vedas and the Shastras oppose you, the only remaining weapon for you is the tradition followed by your elders.

Real Renunciation

A saint is expected to know the divine knowledge and propagate it. The Gita says that the true divine knowledge will destroy all the rituals (*Jnaanaagnih Sarva Karmaani, Jnaate Karma Navidyate*). If the divine knowledge is propagated, at least some people will come forward to practice it. There are some good people in the society, who are not practicing due to the lack of knowledge. Therefore the propagation of knowledge is essential at least for the sake of those good people.

Seed of Knowledge

A heart filled with egoism is like rocky soil. When the seed of knowledge falls on it, it cannot generate the plant. The plant is the selfless devotion to the Lord. The heart of some people is very fertile due to love. But the weeds of thorny bushes suck all the essence of the fertile heart

(love). These bushes are the family bonds. Some people love their fellow human beings and serve them through social work. All this is Pravritti (path of worldly life) in which the love of the heart is sucked by thorny bushes. The fellow human beings are ungrateful and therefore they are compared to the thorny bushes. This is the reason why every human being is forgetting the Lord. The human being always asks for fresh boons and never expresses gratefulness for the past favors from God. This human birth that God has given you, itself is the biggest favor that God has done for you, because according to your file of past actions, you never deserved to get a human birth. Such an ungrateful heart has lost its fertility. The seed of knowledge will germinate but it cannot grow due to the lack of fertility.

When the seed of knowledge falls on fertile soil without any thorny bushes, it grows and becomes a big tree shortly. But while growing, pests will attack it. The seed is nothing but the knowledge (Nivritti) of the Lord in human form, who comes in every human generation. A person with egoism will not accept this very idea and is like rocky soil. Another person recognizes the Lord in human form but cannot love Him because all the family bonds and fellow human beings have sucked all his love. Only a person like Hanuman stores all the love in his heart for the sake of the Lord. He avoids family bonds. When Ravana was disturbing the world, Hanuman could have killed him with one stroke and got fame. But he waited till the Lord came in human form and he gave all the fame of his battle to the Lord alone. In the case of even great devotees, the pest of egoism and jealousy attacks. Even great devotees will be jealous of the Lord at least for a fraction of a second. Hanuman destroyed this pest completely. Really this pest is all the devils and demons. It is the insect that destroys the plant. The Lord will tolerate it even if you scold Him. But He can never tolerate selfishness, which produces a very bad odor. When you think of Swami, you have put on the switch. [You are connected to Him]. The current is flowing in the wire, which is the human form. But when you try to communicate your problem either through your words or even through the mind, the Lord is repelled due to your selfishness. Some people convey their problems to the Lord in several cunning ways. All that is a waste because the Lord is omniscient. When you convey your problem, you have doubted Swami and the switch is put off. Omniscient means He who knows everything. This is the aspect of knowledge, which is the very inherent nature of the Lord (*Satyam, Jnaanam Anantam Brahma*). If you doubt His very inherent nature, the Lord disappears and only the human form remains

like a bulb without electricity. That human form cannot help you in any way just like any other human being.

Therefore remove the selfishness completely in your service. Serve Him as you serve your child without any trace of selfishness. In such a case the Lord will give infinite result to you because the Lord likes only selfless service, which is the sweet fragrance of the lotus flower-like heart. The Veda says that one can enter the Sanyasa Ashrama (monkhood, renunciation) on any day and there is no time limit for any Ashrama or stage in life (*Yada hareva Virajet*). Sanyasa Ashrama does not mean leaving the house and wearing the saffron cloth. Whenever you receive the divine knowledge and whenever you are propagating that divine knowledge in this world by discarding all rituals, idol worship, the so-called Gayatri Mantra and the sacred thread (which is only a model indicating that you should catch the Lord in human form), you have become a saint (monk). The external dress is not necessary. The maturity of mind and the sharp analysis of the intelligence, in search of the truth, make you a saint. Leaving Grihastha Ashrama (stage of householder) does not mean leaving the home and family. It means cutting your family bonds in your heart. Similarly taking Sanyasa Ashrama does not mean wearing the saffron cloth. It means attaining the divine knowledge and propagating it in this world. There is no time limit and it should not be taken in an external physical sense. All this is only in the internal spiritual sense. Thus on any day, one can become a sanyasi.

Shri Shirdi Sai Baba did not give any mantra to a woman who pestered Him a lot for it. Sai Baba told her that He did not know any mantra, He never worshipped any statue or picture and He never recited any book. He told her that all His mind was attracted to, was His Guru (Venkusa), who was the Lord in human form. Mantra means that which attracts the mind. Venkusa attracted the mind of Sai completely and so Venkusa was the Mantra for Sai. He said that all the credit of His miracles went to His Guru only. By this, Sai clearly preached to us that we should catch the human form of the Lord in that generation and not any temple, picture, mantra or any other form of worship.

Human jealousy and God's incarnations

Man is always jealous of another man and therefore cannot recognize the human incarnation of the Lord. The first incarnation of the Lord was in the water as a fish (Matsya) because man could not tolerate any living being on the earth as the Lord, since he was living on the earth. As the jealousy

decreased, the Lord came as an incarnation of a tortoise (Kurma) which lives in water for sometime and on the earth for some time. Then the Lord came as a pig (Varaha) which lives on the earth only. Then the Lord came as human being but the face was that of a lion (Narasimha), since the jealousy of a man is always concentrated on the beauty of the face of another human being. Then the Lord came as a human child (Vamana) since a man does not care much (is not affected by jealousy) about a child even if it is beautiful. Then the Lord came as full human being (Parasurama) who destroyed the egoism of a man, which is the root cause of jealousy. Then the Lord came as Rama, but He behaved like an ordinary man so that the jealousy of men was not aggravated. Then He came as Lord Krishna who exposed Himself as the Super-Man. For Lord Krishna there were several enemies due to this reason. Krishna gave knowledge and also showed miracles. People gave importance to miracles. Then He came as Buddha. Buddha means a scholar of divine knowledge. Buddhi means intelligence and knowledge. Buddha never showed many miracles, which are like associated jewels of the Lord and can be exhibited even by demons. The last human incarnation will be Kalki, who will finally punish egoism and jealousy completely.

Man—a vegetable biryani

Man was created after the creation of all the animals. Man possesses the qualities of all the animals as a mixture. He is like a ‘Vegetable Biryani’. The cabbage remains as cabbage always and the potato remains as potato. A tiger is always a tiger and a fox is always a fox. But man becomes a tiger in one moment and a fox in another moment. Sometimes man becomes a mixture of a tiger and a fox. The proportions may vary from one man to another. Thus man is the most unpredictable living being. Hence his faith cannot be predicted.

The materialistic life must end and a new spiritual life must start. In the second life the previous bonds are forgotten. In the spiritual life, only other devotees are your relatives. The blood relations are forgotten. Krishna gave infinite wealth to Kuchela, who did not belong even to His caste. Krishna planned to kill Abhimanyu, who was the only son of His only sister. Thus Krishna can be said as the real ‘Dvija’—one who is born again [a person after his sacred thread ceremony is called a dvija or twice-born] One cannot become a Dvija just by putting on the sacred thread. Only when one forgets all his blood relatives and remembers only the spiritual devotees as his real relatives, does he become a Dvija.

Preach the truth

No religion should attract people by a false concept. Hinduism and Christianity are attracting people by a false concept saying that just by doing prayer, worship etc., the Lord will cancel your sins and will give you the results of good deeds, which are not done by you. This may be useful in attracting the masses initially but this false concept grows and becomes a big tree in course of time and then you cannot introduce the true concept. Therefore such attraction is spoiling the very spiritual upliftment of human beings and is not relished by the Lord. You must introduce the truth itself as a seed irrespective of the number of followers. Let it not be acceptable to the majority because the majority always goes to hell. Only the minority reaches God according to the Bible and the Bhagavad Gita. The teacher is not worried about the student who gets forty out of hundred marks (minimum passing marks). If that student is beaten and forced to study harder, he may at the most get forty-one marks, which is immaterial. But when a student gets ninety-nine marks, the teacher will beat him severely for that one mark that he lost. Similarly a real devotee is put through the fire-test and is purified to perfection.

Whatever may be the relationship between God and the human being, the underlying common relationship is Master and servant only. If the Lord is treated as the Father and the devotee as the son, the Father is the Master and son is the servant. If the Lord is treated as the husband and the devotee as His wife, then the husband is the Master and wife is the servant. Therefore whatever type of bond you may have with the Lord, the underlying common essence of all the bonds is that the Lord is the Master and you are His servant. There is no use of mere words and mere mind (mental feelings) to please the Lord. Only work and fruit of work should be sacrificed to please the Lord really. Today people are trying to please the Lord with words (prayers) and with mind (meditation and devotion) in their leisure time. If they can find some extra work for earning more, then they spend even their leisure time for earning.

Therefore you cannot achieve the grace of the Lord by mere words and mind without the sacrifice of work (karma samnyasa) and sacrifice of the fruit of work (karma phala tyaga). Both these put together is called as karma yoga (service), which is done without aspiring for any fruit in return. Then it is called as karma yoga, which is the essence of the entire Gita. The very first hymn of very first Upanishad (Ishavasyam) preaches only about sacrificing money and wealth for God's work, after storing for your

minimum requirements. You cannot achieve the grace of God by doing some gymnastic exercises (yogic postures), by chanting some words, by the mind or by external dress, garlands, sacred ash on the forehead, and so on.

ESSENCE OF THE EPICS

Ideals to Follow

[2004 Jaipur] If we grasp the essence of the Ramayana, Bhagavatam and Mahabharata, it will be very useful to our spiritual effort. Hanuman was a saint (monk). He could not sacrifice the fruit of work (money). He could only sacrifice his work (his efforts for the Lord's mission) and dedicate the fruit of his efforts to the Lord. He always participated in the work of the Lord and sacrificed himself in the work of the Lord. In the Bhagavatam, the Gopikas were householders. They could sacrifice the fruit of their work. Moreover there was no work of the Lord at that time in which they could participate and so there was no need of any sacrifice of work. They did not give the fruit of their work (butter) even to their children but they gave it to the Lord. Today people are doing sins in order to sacrifice the fruit of that work to their children; they earn money by sinful means and pass on that money to their children. Such people should remember the Gopikas. Hanuman and the Gopikas neither worshiped the energetic forms of God such as Brahma, Vishnu and Shiva, which are not seen in this world, nor did they worship the statues of previous incarnations. Hanuman did not worship Vamana and Narasimha, who were previous incarnations of God. The Gopikas did not worship Rama who was the previous incarnation of God.

The Gita says that the Lord incarnates in human form even every minute if required (*Yadaayadaahi*). The word 'Yuga' in the Gita (*Sambhavami yuge yuge*) could mean a year or even a human generation. If the Lord came in one human generation only, then He would become partial. If the Lord came in only one place, He would not be available to the people in other places. The Lord appeared as sixteen thousand Krishnas at different places. Akkalkot Maharaj, Shiridi Sai Baba and Vasudevananda Saraswati were different incarnations of Lord Datta that existed at the same time in different places. The Veda says "*Yat sakshat aparokshat Brahma*", which means that the Lord is available before you and can be seen by your eyes. Every human incarnation is Datta (God who has given Himself to human beings in human form). The egoism and jealousy, which hinder the

recognition of such a human incarnation, should be removed. Only then can one attain Datta. Hanuman became the future creator and the Gopikas reached the topmost heaven called 'Goloka'. These two fruits are the highest. Therefore, the human incarnation is highest for humans. Hanuman and Gopikas are the highest devotees. Sacrifice of work and sacrifice of the fruit of work are the highest worship.

Mahabharata

In the Mahabharata the Lord preached to Arjuna to sacrifice selfish work or karma. The battle of Mahabharata was meant for killing evil people and therefore the battle was the work of the Lord. Arjuna was advised to participate in the battle as a servant of the Lord. Arjuna was participating in the battle but his participation could not be called as sacrifice of work, because Arjuna was fighting for the kingdom; the battle was his selfish work. He was thinking that his son Abhimanyu should become the future king. Therefore when Abhimanyu was killed, Arjuna wanted to withdraw from the war. This proved that Arjuna was fighting for the kingdom with the bond for his son and he was not fighting as a servant of the Lord. This clearly shows that Arjuna was selfish.

He who cannot sacrifice his work, also cannot sacrifice the fruit of the work. He continued the fight even after Abhimanyu's death because he still had his other son, who was born to Draupadi. Draupadi had five sons and the Pandavas (Arjuna's clan) were aspiring for the kingdom for the sake of their sons. Therefore the Pandavas never said that they would sacrifice their entire kingdom to Lord Krishna. They feared that if they had said such a word, Krishna might accept and take over their kingdom.

The Pandavas mean those who are white in color. White represents satvam or the good quality. However they were merely black pieces of charcoal painted white from the outside. Internally they were equal to the blind Dhritarashtra (the enemy king). By the will of the Lord, the sons of the Pandavas were killed. This is "Dattam chhinnam" which means that Datta operates upon (cuts) everything. Only after this incident did the Pandavas lose their blind bond with their children and were liberated. A doctor with an M.D. degree gives medicines. A surgeon with an M.S. degree operates. The Lord is both the doctor and the surgeon. He (Lord Krishna) gave the divine knowledge in the form of the Bhagavad Gita, which is the medicine. But the medicine did not work because karma samnyasa and karma phala tyaga, which are the signs of good health, were not achieved. Therefore the Lord operated and cut the bonds of the

Pandavas with their children by destroying the children. The right side of Lord Datta is 'Guru' (preacher), who is the doctor. The left side is 'Bhagavan' (God), who is the surgeon. Krishna was an incarnation of Lord Datta and therefore He was not mentioned in the ten incarnations of Lord Vishnu. Lord Vishnu is just one third of Lord Datta; the other two-thirds of Datta are Brahma and Shiva.

Ramayana

You can see the Lord by prayers (words) and devotion (mind) but you cannot please the Lord by them. By such things you may be pleased but the Lord is not pleased. Sugreeva was near Lord Rama and was serving Him personally. Sugreeva was happy by such service. But the Lord was not happy. Hanuman left the presence of the Lord to search for Sita. Hanuman did not attend to the personal service of the Lord in that time. He was far from the Lord and was unhappy. But the Lord was happy with Hanuman. Hanuman was made the future creator but not Sugreeva. Sugreeva was given only a petty kingdom in this world. Ravana got a vision of Lord Shiva by penance, which is nothing but prayers, devotion and meditation and they are related only to words and mind. Yet, Ravana was destroyed along with his kith and kin, since Lord Shiva was not pleased with him, since Ravana did not practice any sacrifice. Rama never did such penance. But He sacrificed His wealth and even His wife practically. Lord Shiva blessed Him. Therefore practical sacrifice alone can please the Lord. If you do service, which is not required by the Lord, that may give you some pleasure, but it will not please the Lord. While Rama is busy with the construction of the bridge on the sea, if you chant the name of Rama and sing songs, Rama will not be pleased with you. In fact He will be angry with you. If you really care for Lord Rama, then you have to carry the stones and help building the bridge. Therefore doing the service required at that time is important. When Lord Rama is on the throne after the war, you can do the service that is appropriate at that time. The practical service is sacrifice of work and its fruit. If you are lazy to sacrifice your work and if you are greedy and do not sacrifice the fruit of the work, there is no use by doing service with empty words and mind. You can deceive ignorant people by such words and expressions. But the Omniscient Lord can never be deceived. Therefore the essence of human life is only to recognize the Lord in human form and participate in His work.

INFINITY IN THE FINITE

[2004 Hyderabad] ‘Adhyatma’ means the knowledge of the substance, which controls the soul. Atma means the soul, which may indicate either the individual soul of a human being or the Lord. Atma also means the human body. Jivatma is the individual soul controlling the body. The body is made of five elements. Jivatma constitutes the mind, intelligence, chittam (memory) and ego. These are called the four antahkaranas or the inner instruments. Lord controls both the soul and the human body. The soul, which controls the body, pervades all over the body. Atma means that which pervades. It is just like the electric current pervading the wire. The Lord pervades the human body of the human incarnation. The Lord also pervades the entire world, which consists of five elements and individual souls.

God in the Universe?

The Lord pervades all over the universe but only as its substratum or base. The Lord is not in the universe. The Lord pervades all over the human body of Krishna as the electric current pervades the wire. The wire gives an electric shock wherever it is touched. Similarly, the Jivatma also pervades all over the human body. This is called ‘abhivyapaka saptami vibhakti’ in Sanskrit grammar. However when we say that the Lord is in the universe, it is called ‘aupasleshika saptami vibhakti’. The example for this is that a man is in the shirt. The man is the base of the shirt and is not in the threads of the shirt. When you touch the shirt, you are not touching the man. If the man leaves the shirt, the shirt collapses. Thus there are two sentences:

- 1) A man is in the shirt
- 2) The current is in the wire.

Both the sentences look similar but the concepts are different. People who do not have the knowledge of Shastras take the same meaning for both the sentences. They think that the Lord is present in every object and in every living being in this world. The Veda says that the Lord is not present in any object or in any living being in this world (*Neti Neti*). If there is no second substance (duality), how will the Lord have the entertainment? The Veda says that the Lord created the second substance (duality) for His

entertainment (*Ekaki na ramate Sadviteeyam*). But how did the second substance come from the Lord, who is the One and only One Entity or Substance? This is beyond your understanding. However things exist even if you do not understand. That is the secret of the creation.

Brahma Jnana is the knowledge of the Lord, i.e. to understand that you cannot understand the Lord and His actions (*Yasyamatam tasyamatam*). The Gita says the same (*Mam tu veda na kaschana*). If you say that you cannot accept that which you cannot understand, you can never understand the Lord and His actions. The Lord lifted a mountain on His finger. You have seen this. But you could not understand this. The miracles prove that there is something, which you cannot understand. The Veda mentions this point (*Asteetyevopalabdhyah*). Therefore the Lord created a second substance, which gives Him entertainment. This second substance is creation, which is a modification of His power called 'Maya'. Maya means that, which cannot be understood and is wonderful.

Ishwara Enters Creation

The Lord who is the base of this world is called Iswara. This Iswara entered the body of Krishna as the current enters a wire. This Lord can be seen, and touched, and He talks and lives with His devotees. You can never touch Iswara by your egoistic efforts. The reason for your not accepting the human incarnation and your efforts to reach Him directly, is only your jealousy. This universe is like a shirt for the Lord. If you touch the shirt you are not touching the body. Similarly by worshipping any object or any man in the universe you are not worshipping Iswara directly. But the same Lord comes down due to His kindness. He pervades all over the human body of an incarnation like Krishna as the current pervades all over the wire. Any limb of such a special human body will give you the direct experience of the Lord. When you say that the Lord is in the universe, you must take the example of the man in the shirt. When you say that the Lord is in the human body of an incarnation like Krishna, you should take the example of the current in the wire. As the soul is pervading the human body of a human being, the Lord is pervading the human body of the human incarnation. Therefore the soul and the Lord can be compared. The soul in the body of Krishna is the Lord.

A peon is residing in his house. The collector (a powerful government official) is residing in another house. Both are householders. But the peon is different from the collector. The soul in human body and the soul in the body of a human incarnation are both called Atma because they both

pervade the corresponding human bodies. But the Lord and the individual soul are different. The body of the human incarnation also gets the nature of the Lord. The wire gets the nature of the electric current, which is to give an electric shock. Therefore the body of Krishna, like the Lord present inside, is also beyond our understanding.

Universe Within the Incarnation

The infinite universe is adjusted within the limited human body of the incarnation. The Lord created the space. Volume is the property of the space. The Lord is above the concepts of space and volume. This means that there is no big Lord and small Lord. The body of Krishna attains the nature of the Lord and so it is also beyond space and volume. Therefore the limited body is the infinite universe.

Another wonderful point is that there are changes in the universe. But there is no change in the body of Krishna. The Lord is the base of the universe, but the same Lord is pervading all over the body of Krishna. The Lord is not touched by the changes in the universe. Therefore neither the Lord nor the body of Krishna is touched by the universal changes. To understand this wonderful secret, Krishna gave the vision of 'Viswaroopam' (Cosmic form of God or the Lord in the form of the entire creation). He, who understands that the limited Krishna is the infinite Lord, is a great devotee and this is the essence. The Gita says the same (*Vasudevaha sarvam, Adhyatma jnana nityatvam*). When you know that Krishna is the Lord, it is called as "*Tatva jnanartha darsanam*" by the Gita. This concept is called as jnana or knowledge. When you search the Lord in the world without seeing the Lord in Krishna due to your egoism and jealousy, it is called ajnanam or ignorance by the Gita (*Ajnanam yadatonyatha, Nahamprakasah*).

CHARACTERISTIC SIGNS

Need of the Scriptures

[2004 Bhuvaneshwar] A person took some food to give it to a cow. A cow, a donkey, a dog and a cat were present there. He asked, “Which is the cow?” The cow replied “I am the cow”. The person thought that that animal claimed to be the cow due to its ambition to get the food. Therefore, even if you speak the truth you have to see the psychology of the person who is hearing you. The cow said “Recognize the cow by its special characteristic which is the loose skin that hangs below the neck. No other animal will have it.” The person thought that the animal is very intelligent and cunning to give such an identifying sign. The cow should tell him about this identifying sign by referring to the scriptures like this, “The Shastras say that the cow alone has the special loose skin hanging below its neck (*Sasnavateegouh*)”. The person was then satisfied because the special sign to identify the cow is mentioned in the Shastra (scriptures). Using it he recognized the cow and gave the food to it.

Therefore when the Lord comes in human form, He will not say directly that He is the Lord. If He were to say so, immediately human beings would suspect and doubt Him thinking that He is being is egoistic. But if the Lord in human form says that He is not the Lord, people will immediately believe it. People never believe a fellow human being to be the Lord. They will never agree to recognize a particular person as the Lord. Moreover several people claim to be the Lord. Then who is really the Lord? One must use the identifying signs mentioned in the Veda in order to recognize the Lord. If one is not the Lord and tells the truth, it is good.

Man does not have any standard. His faith changes from one minute to another. He is a mixture of the qualities of several animals, because he was created after the animals. A fox will remain a fox forever; similarly a tiger or a goat. But man becomes a tiger in one minute and a fox in the next minute and a combination of a tiger and a fox in the next minute. The proportion of the nature of fox and tiger varies from time to time. Therefore the animals can be believed but not man. A demon remains as a demon throughout his life. An angel always remains as an angel. But a man is a

mixture of good and bad qualities. The Gita says the same (*Anishtamistam misramcha*). Arjuna fell at the feet of Lord Krishna and begged Him to preach the truth. Lord Krishna preached that He was the Lord. The Lord was very kind and revealed the truth. He did not want to give any further trouble to Arjuna by making him search and identify the human incarnation by following the Vedic identifying signs. If He had let Arjuna search on His own, Arjuna might have been misled. Therefore the Lord avoided putting Arjuna through this trouble and told him that He (Krishna) Himself was the Lord. But Arjuna doubted His words and asked Lord Krishna to show Him the Vishwarupam to prove that He was indeed the Lord. The Lord showed the Vishwarupam but Arjuna did not believe completely because he knew that even devils could show miracles.

Arjuna participated as a servant of the Lord in the war to destroy evil people. But when Abhimanyu died, he withdrew himself from the war. This shows that Arjuna was fighting (selfishly) to get back his own kingdom so that he could pass it on to his son. On the eighteenth day of the war, Krishna asked him to get down from the chariot. But Arjuna asked Krishna to get down first because Krishna was the driver of the chariot and the driver of the chariot should get down before the master of the chariot. This shows that Arjuna did not completely realize Krishna as the Lord. Neither Arjuna nor the Pandavas sacrificed their kingdom (fruit of the war) to the Lord. Therefore their sons were killed and only then did they realize the truth.

Lord Krishna preached the Gita to Arjuna and finally told Arjuna “You analyze what I have told you and do whatever you like”. He gave the freedom to Arjuna. Still Arjuna did not realize because Krishna told him again and again that He was the Lord. Krishna should have told the Vedic statements, which are useful to identify the Lord. Thus the Gita shows the possibility of such a misunderstanding, if the Lord in the human form says that He is the Lord. Recognizing the Lord in human form is Jnana Yoga (knowledge). Sacrifice of the fruit of your work to the Lord is Bhakti Yoga. Sacrifice of work to the Lord is karma yoga. The Gopikas, who sacrificed butter to the Lord, without even giving it to their children, are the best examples of Bhakti Yoga. Hanuman is the best example of karma yoga, who avoided family life and getting children by remaining a celibate monk, for the sake of the Lord. Recognition of the Lord in human form was done by both Hanuman and the Gopikas and that is Jnana Yoga. They never worshipped any statue instead of the Lord in human form; this is clearly seen from the Valmiki Ramayana and Vyasa’s Bhagavatam.

Arjuna only acted as if he was doing karma samnyasa. Arjuna was also called 'Nara' meaning the human being. The present people are also doing the same thing. They hide their blind love for their families in their heart and act as if they love God. They take the help of the Lord as Arjuna took the help of the Lord in the war. As Arjuna got the kingdom, people get benefits in this world. As Arjuna wanted to give the kingdom only to his children and not to the Lord, present day people also try to give all those benefits to their children only and not to the Lord. The Lord is Omniscient and knows what is behind every outward action of the devotee. There is no use of making a show of applying sacred ash on the forehead. Instead, the white light of knowledge from the 'third eye' (eye of knowledge) should spread on the forehead. The third eye of the knowledge-fire should glow instead of the red mark of kumkum applied by devotees on the forehead. One should leave ignorance and should be surrounded by divine knowledge. There is no use of leaving ordinary clothes and wearing saffron silk clothes. You can please the Lord only by the sacrifice of work and by the sacrifice of the fruit of work. The Lord is recognized by His special knowledge, which creates love and bliss in our hearts. He will not show miracles for cheap exhibition. This is the Jnana Yoga explained in the Vedas.

Unmanifest Becomes Manifest

The Lord is not modified into the human body like milk changing into curd. The Lord only enters the human body like the electric current entering a wire. The Lord is beyond even your imagination and is called 'avyakta' (unmanifest). He cannot be achieved by any human effort. But the kind Lord enters the human body and comes down as a human incarnation. The Gita says the same (*Manusheem tanumasritam, Avyaktam vyaktim apannam*). This incarnate Lord can be seen and touched. You can talk with Him and live with Him. The Lord is only in two states:

- 1) Avyakta (unmanifest): He cannot be touched even by imagination.
- 2) Vyakti (manifest): He enters a human body and pervades all over the human body.

In between these two states there is no state in which the Lord is available. All this creation is only a modification of His power called 'Maya'. By touching the Maya you cannot touch Him. The base of Maya is the Lord; like the person in the shirt. By touching the shirt you cannot touch Him. The sacred thread worn by priests consists of three strings, which means that you must catch the human form of the Lord, which is made of

the three qualities. Maya is His mind and the world is the modification of His mind. Neither the world nor Maya, which is the power pervading all over the universe, can give you the touch of the Lord. The threads of the shirt are like the Maya. The wrinkles of the shirt are the various items of this world.

You cannot say that the Lord as avyakta (unmanifest) is formless. He is beyond your imagination and you cannot say whether He has form or not. The formless power is Maya, which is modified into various forms of the world. People who meditate upon the all-pervading power are only touching the Maya and not the Lord who is the base of Maya.

Secret of Miracles

The whole universe itself is a miracle, which is the modification of His mind called Maya. The mind is His energy or power. This power is the substance that pervades all over the world. This Maya (mind) is the water and all the objects of the world are only waves in this Maya. Since the Maya is inseparable from the Lord, you can say that the Lord (Brahman) is modified into the world. When you are day-dreaming and you imagine a dream-city, you are not modified into the city. Only your mind is modified. As your mind changes, so does the dream-city. Therefore according to Maya, anything can take place in this world. The Maya is under the full control of the Lord. The wish of the Lord itself is Maya. All the miracles are only the wishes of the Lord. The Lord may wish to follow certain rules, in such case, there is no miracle. But when the Lord wishes to break some rules, a miracle happens. Therefore miracles are not the real characteristic signs of the Lord and the power to do them is transferable from the Lord to anybody. The miracles are only associated characteristics of the Lord like ornaments or jewels. The Lord may exhibit His jewels or may remove and hide them. Lord Krishna exhibited miracles and Lord Rama did not exhibit. A cow should be recognized only by the characteristic loose skin hanging below its neck, which is not present in the case of any other animal. Similarly the Lord must be recognized only by His characteristic signs like Jnana, Prema and Ananda (knowledge, love and bliss). If you recognize the cow by a cow-bell hung in its neck, it is not the correct sign. The cow-bell could be put around the neck of even a donkey. The donkey cannot be the cow. The donkey can never have the loose skin hanging below its neck which is the characteristic of the cow. Therefore the Lord in human form can be recognized only by the special knowledge (Prajnanam) given by Him as said in the Veda. Such Prajnanam alone can generate love and bliss

in your hearts. But the miracles are useful to distinguish the Lord from an ordinary scholar. A scholar may also generate a trace of love and bliss and may be sometimes misunderstood to be the Lord. Sometimes the scholar may also perform some miracles. Ravana was a scholar and also performed the miracles. But his knowledge could never generate infinite love and infinite bliss in the heart of anybody. Therefore the true and infinite knowledge that generates infinite love and infinite bliss in your heart is the only characteristic sign of the Lord. You can also decide the Lord by the miracles, which are performed only whenever there is a real necessity. Ravana performed miracles for cheap exhibition. Lord Rama changed the stone into 'Ahalya' and also broke the bow of Lord Shiva. He also removed the pride of Parasurama. All these are miracles performed by Rama were done with dignity and only when they were absolutely necessary.

MESSAGE ON DATTA JAYANTI

God is Unknowable

[December 26, 2004] In the beginning Brahman (God) was One and alone. Only Brahman knows about Brahman and this is the meaning of the Vedic statement, “*Brahmavit Brahmaiva Bhavati*”. But this statement is misinterpreted and people say that “He who knows Brahman becomes Brahman”. This is not the correct meaning because the Veda says that Brahman cannot be known by the senses, mind, intelligence or logic (*Yato Vachah, Nachakshusha, Apraapya Manasaa, Namedhaya, Naisha Tarkena* etc.).

The Gita says “*Maamtu Veda Na kaschana*”, which means that no body knows Brahman. The reason for this is that Brahman is beyond space. The imagination or intelligence of any human being cannot cross the three dimensional space. Therefore, no human being can imagine Brahman, which is beyond the space. The space was produced from Brahman as said in the Veda (*Aatmanah Akaasah*). Unless the space is dissolved, one cannot perceive or imagine Brahman. Unless the pot, which is the effect, is dissolved, its cause, which is the lump of mud cannot be imagined. When space dissolves, the creation also dissolves and no body remains to perceive or know Brahman. The authority for such incapability of human beings is the Veda and the Gita.

Now, the atheists may say that that which cannot be known might not exist at all. For this, the Veda answers “*Astheetyeva Upalabdhyah*” which means that Brahman makes the people know its existence, if not its details. How? It is done through the human incarnation. If this is not done, all the human beings will be atheists. The human incarnation exhibits certain things, which are beyond our imagination, thereby indicating the existence of that Brahman, which is beyond imagination. Such exhibition is necessary for the atheists and this is the main aim of all the super powers of the human incarnation. There is no need of such exhibition for any theist.

Some scholars argue that there is no reference of human incarnation in the Veda. It is not correct. The Veda says “*Ajayamaano Bahudha Vijaayate*” which means that the Lord, who has no birth, is born through

several forms. The Veda also says “*Tadeva Anu Pravisat*” which means that Brahman entered the world as an individual soul. Some scholars have misinterpreted this text also, stating that it means that Brahman entered the creation in the form of all living beings and not as the human incarnation. Such interpretation is wrong because the Veda says that a human being is born from the food derived from the plants (*Annat Purushah*). The plants are modifications of the five elements. Brahman cannot be born from food. Therefore Brahman created the inert universe and the living beings in the beginning itself for entertainment. On seeing the cinema of creation, Brahman was not satisfied and therefore entered the world as a specific soul, which is the human incarnation. Moreover the Gita says that the creation (Prakriti) is of two parts. One part is the inert nature called as Apara. The second part is the life called as Para. Prakriti means creation. The Para Prakriti means the best part of the creation.

Datta: Human Incarnation

Brahman enters this world not only for the full entertainment but also in order to give the fortune of His vision, touch, conversation and co-living to the devotees. There are several human incarnations, which are given to this world and such a human incarnation is called as Datta. The word Datta means ‘given’ or ‘gifted’. Datta is not a specific deity as people misunderstand. Datta means any human incarnation that is gifted to the world to liberate the devotees. These incarnations are of different levels because the devotees are also of different levels. Datta means the system of preachers, who come down at different levels, in different places and in different religions for the sake of the human beings, who are present in different places, at different levels and in different religions. The main aim of the human incarnation is only to preach the divine special knowledge, which cannot be preached by any individual soul. Such special knowledge is called as ‘Prajnanam’ in the Veda. At one place, there will be an elementary school, a high school, a college and a university and teachers of different levels are required at that one place itself. Such teachers of different levels are required in each place, each language and each religion. If the Lord is confined to a particular place, language, generation or religion, He becomes partial. The Gita says that the Lord is the divine Father of all the human beings (*Aham Bija Pradah Pitaa*). An individual soul is the father of a limited family and the Lord is the Father of the entire world.

The Lord is giving experience to us in every walk of life about His existence. But, such experiences become weak in course of time due to the petty minds of the human beings. The human mind always uses logic and interprets such experiences as mere accidental situations. Therefore the faith of the theists is not strong. The human preachers are unable to answer the doubts of these human beings and this further weakens their faith. Therefore, the Lord comes down in the form of a human being as the divine preacher. Thus, there is a strong necessity for such incarnation. The Veda says “*Yat Saakshat Aparokshat Brahma*”, which means that Brahman comes down before the eyes of the human beings. The Gita also says “*Maanusheem Tanumaasritam*”, which means that Brahman comes down as a human being. But the human body taken by the Lord follows the rules of nature and is not different from any other human body. The shirt of a king is not different from any other shirt. It can be cut with the help of a blade like any other shirt. The speciality is in the king but not in the shirt. If the Lord wishes, He could take a human body, which neither has neither birth nor death. It can be a divine body, which appears before all human beings in different places and preaches, in different languages in the same time. But, such creation of a divine body means that the Lord is going beyond the rules of the nature, which are created by the Lord alone. The Lord has such divine power, which can go beyond this nature. Such divine power is called ‘Maya’ and the Lord, who is the possessor of such Maya is called ‘Mayee’ as said in the Gita “*Mayinam tu Maheswaram*”. But no sensible administrator will break his own rules when some work is possible within the setup of the existing rule. There is no need of doing that work by breaking the administration. The Lord can achieve the same result by taking several human bodies at a time and from generation to generation. In such way, the divine administration is not disturbed. Therefore, the Lord comes in several human incarnations at a time in each generation and the Vishwarupa represents this. In the Gita, the prayer on the Vishwarupa mentions about several feet, faces and also several stomachs (*Aneka Baahoodara Vaktra Netram*). Therefore, the present picture of Vishwarupa is wrong. Vishwarupa only means the photograph of a group of preachers existing at the same time. The word ‘Udara’ (stomach) is not justified in the present picture of Vishwarupam, which is again another misperception leading to misinterpretation.

Therefore, it is very very clear that Datta means only the human incarnation that comes down to preach the true divine knowledge. But, due to the egoism and jealousy which are natural to human beings, they do not

recognize the Lord in the form of a human being. Only very few believed in Krishna as the Lord. Only a very few believed in Shirdi Sai Baba as God. When Sai was alive there were a few devotees and nobody thought of building a temple for Him. Even Butee wanted to build a temple for Krishna alone, who was a past incarnation. Now there are millions of devotees and lakhs of temples for Sai Baba because He is no more a present incarnation. He who wins over the three types of egoism caused by the three qualities (Trigunas) is called as Atri. He who conquers jealousy (Asuya) is Anasuya. Such a devotee alone can capture the human incarnation. This is the sense of the statement that Atri and Anasuya attained Datta.

All the human beings have egoism and jealousy as two layers covering their eyes. Therefore, they misunderstand the outermost human gross body of the Lord since it also has birth, death, hunger etc., They think that the Lord is also an ordinary human being. The wire in which the current is passing and the wire without current, look alike to the eyes. The difference can be known only when one goes near and experiences.

Some people are able to cross this gross body and capture the inner subtle body called 'Sukshma Sareera', which is made of three qualities. But, these people expect the qualities of the Lord to be only good (Satvam). They expect the Lord to be of the nature of Vishnu who represents Satvam. Brahma is Rajas and Shiva is Tamas. These devotees take the Lord as Vishnu only and expect the Lord to have only good qualities. Rajas and Tamas are bad qualities. Then, how these devotees can explain the incarnation of 'Narasimha', who was full of anger (Rajas)? How can these devotees explain the bad qualities of theft etc. (Tamas), shown by Krishna? The devotees who realize that all three forms are equal and the Lord is associated with these three forms (three qualities), can alone understand the Lord. The Lord is beyond these three qualities which are the means of His play. This subtle body with the three qualities is just a tri-coloured shirt of the Lord. The Lord does not have any colour. Therefore Datta appears as a preacher (Satvam), appears as a furious person by beating the devotees (Rajas) and appears as person who drinks wine and is associated with prostitutes (Tamas). Only such realized devotees can pass the test of Datta. Datta is Vishwarupa, which means that the gross body of Datta is this universe in which all the three qualities exist. Therefore, Datta contains all the three qualities. This universe does not contain only good qualities. Therefore it follows that Datta is associated with all the three qualities (Trigunatmaka) and not just good qualities alone (Sattva Gunaatmaka). The

Lord said in the Gita that He contains all the three qualities (*yechaiva Saatvika Bhaavah...*). According to the Shastra no human being consists of pure good qualities only (Satvam). The human body into which the Lord enters must follow the same norm. The Gita says the same (*Tribhih Gunamaaih Bhavaih*).

The three faces of Lord Datta indicate the three qualities and the six hands indicate the six changes of a human body, which are existence, birth, growth, modification, reduction and destruction (Shat Vikaaras or Shat Urmis). This means that Datta is a human form containing the three qualities and a body undergoing all the six changes. He who knows this inner interpretation of the word Datta is the real realized devotee of Datta. The devotees in the stage of preliminary ignorance, worship a statue or a picture of Datta having three faces and six hands. If such form of Datta were real, Hanuman and the Gopikas would have worshipped such a form. The human beings, whose egoism and jealousy are not removed and therefore cannot worship the human incarnation, can worship such statues and pictures of Datta. This is called as representative worship (Prateeka Upasanam). In that stage such worship is not wrong and realized scholars should not mock at them because they were also in the same stage in the beginning. There is no other way than this for the ignorant people.

The real form of Brahman can never be understood as said in the Vedas. Even the super natural powers are associated characteristics like jewels, since such powers can be donated even to the demons by the Lord. The demons cannot become Lord by wearing these jewels. The son of an advocate cannot be the advocate by simply putting on the black coat of his father. His son cannot get the talent of the father in law and advocacy. Therefore the Vedas say that the special divine knowledge of the Lord, which nobody can attain is the real characteristic of the Lord. Such knowledge cannot be attained by demons, but ignorant people want God only for the sake of getting boons in this world and fulfilling their desires. They have no true love for God. Their love is only for His powers because those powers are useful to attain boons. One bows to the collector but not to the person in that post. Even if the collector is an undeserving person, people do not mind bowing to him because they have some work with the collector and not with the person in that post. Similarly ignorant people worship even demons on seeing their powers. If the Lord does not exhibit these powers, these people will not worship Him. People will not bow to a retired collector who may be a real deserving person.

Now, one doubt arises i.e., if the special knowledge is the characteristic form of Brahman, then Brahman is understood. But the Vedas say that no one can understand Brahman. The answer for this is that the special knowledge is also an associated characteristic like a jewel, but this jewel is never separated from the Lord. A married lady can donate any jewel or ornament to anybody, but not the yellow thread from her neck. [A married lady is supposed to wear the mangal sutra at all times. This mangal sutra has a pendant attached to a yellow thread, in some places. In other places it is gold chain with certain beads and a pendant of golden cuplets.] Therefore the yellow thread is an associated characteristic and also is an integrated characteristic. This integrated characteristic is useful to differentiate her from other ladies who are not married or whose husbands are no more. Similarly the special divine knowledge of the human incarnation is useful in separating the human incarnation from other human beings. The special knowledge creates infinite bliss in our hearts and therefore infinite bliss is also an integrated characteristic of Brahman. The special knowledge (Prajnana) and the infinite bliss (Akhandā Ananda) are inseparable from each other like the light and heat of the sun. The knowledge of scholars may appear as special knowledge, but it will not create infinite bliss in our hearts. Sunlight can be separated from moonlight by its heat. The sunlight is integrated with heat and the moonlight is not associated with heat. Therefore when the special knowledge gives us infinite bliss, such human being is the incarnation and He is separated from other scholars. By seeing this creation, we can guess the existence of the Creator. By seeing the house, we infer the existence of its builder. But, the house cannot show the actual place where the builder is existing at that time. Only his voice can indicate the place of his existence. Similarly the creation can give the inference of the existence of the Creator but not the actual place of the Creator, for whom we are searching. The special knowledge which gives infinite bliss indicates the actual place of existence of the Creator i.e., the human incarnation. Even though, you have recognized the human incarnation, you cannot see Brahman, which is hiding in the human incarnation. The special knowledge which gives infinite bliss, is radiating from the Brahman through the incarnation. You have seen the human incarnation through the eyes and heard the special knowledge through the ears. Your eyes have captured the human incarnation and your ears have captured the special knowledge. But remember that neither your eyes nor your ears have touched Brahman. The Veda says “*Prajnana Ghanah*”, which means the special knowledge and

the human body. It is just like a particular cloud is transmitting the light of the sun hidden in it. You have seen the cloud and the sunlight, but not the sun. Therefore, if you become egoistic and say that you have captured Brahman through the knowledge, we are sorry to say that you have not even touched Brahman and the special knowledge is only an associated characteristic and not the real characteristic. You have seen only the light and not the sun at all. However, if a devotee, who surrenders to the Lord without egoism feels unhappy that he has not experienced Brahman, we say, that the devotee has experienced Brahman through the Knowledge. The light and heat of the sun are experienced through the sunlight and therefore the experience of sunlight is the experience of sun. Therefore the two contradicting statements of the Veda, one saying that Brahman is seen (*Pratyagaatmana maikshat*) and the other saying that Brahman cannot be seen (*Na Chakshushaa Pashyati*) are correlated without any contradiction. Nobody can see the sun and one has seen the sun through the sunlight. Brahman has no objection for getting captured by you. If you capture Brahman, you will certainly become egoistic due to your human nature. You think that you have surrendered to the Lord completely without any trace of egoism. But remember my friend; egoism is hidden in you as a minute trace about which even you are not aware. So many ideas related to your previous birth are hidden in you, which come out in your dream. Therefore, in course of time, you will certainly become egoistic and you will fall. To prevent you from such a fall, Brahman is escaping from your capture. Except for this, there is no other reason and whatever the Lord does, it is only in your interest.

Awareness, Brahman and Advaita

Scholars say that Brahman is awareness because the Veda says that Brahman wished to create this world. The wish is the characteristic of awareness (*Chaitanyam*). But this logic is not correct. To wish, Brahman need not be awareness. You are limiting Brahman with the conditions and the logic of this creation. The Veda says that the Lord can run without feet and can capture without hands (*Apaani Pado Javano Grahita*). If you say that Brahman is awareness, the awareness is present in every living being. Do you mean that every living being is Brahman? Brahman created this world. Can the awareness in any living being create this world? You may say that the soul is a small spark of Brahman. In that case, let the soul create a small atom. You may say that the soul creates the dream [a human individual can create his own dream-world while sleeping]. The dream is

not the atom. The soul creating the dream is only a comparison [similie] for Brahman in creating this world. Brahman created several examples in this world so that we can understand the acts of Brahman through those examples.

You may argue that wherever knowledge exists, awareness must exist. Inert matter, which is not awareness, cannot possess knowledge. Therefore, since Brahman is recognized as the possessor of the knowledge, Brahman must be awareness. This argument is again wrong. Brahman is not awareness but Brahman is associated with the awareness, which is radiating the knowledge. The yellow thread of the married lady is consisting of the thread and the yellow colour. Similarly Brahman is associated with the awareness that radiates the special knowledge. The lady is neither the thread nor the yellow colour. Similarly Brahman is neither awareness nor the knowledge. Moreover we have clearly stated that Brahman is omnipotent and can do anything even without the association of the instrument. Brahman can run without the instrumental legs. Similarly Brahman can radiate knowledge even without the awareness. The married lady can contain the yellow colour even without the thread. From this point of view also, Brahman need not be awareness and need not be even associated with awareness. Moreover, your logic is wrong at the base itself. You say that awareness and knowledge are inseparable. If it is so, awareness is present in birds and animals, but birds and animals are not associated with knowledge. Remember that the lady created the thread, the yellow colour and the association of the yellow colour with the thread. Similarly, Brahman created awareness and knowledge. If knowledge is associated with Brahman, it is only because such is the will of Brahman.

The Gita says that Brahman enters the human body like the sun entering the cloud. Here you can eliminate the inert statues, living plants, birds and animals. The reason is that all these categories cannot preach knowledge. Therefore Brahman enters only the human body as said in the Gita "*Manusheem Tanumasritam*". The Gita does not mention about the entry of Brahman into a statue, plant, bird or an animal. The main aim of the incarnation is only preaching that divine special knowledge and this is possible only through a human body. This does not mean that Brahman has entered every human being because that special divine knowledge, which creates infinite bliss in our hearts is not coming out from every human being. The sun has not entered every cloud. If Brahman has entered every human being and if every human being is a divine preacher, who is to be preached? What is the necessity of preaching? The remaining inert objects,

plants, birds and animals cannot be preached. Then preaching becomes meaningless and it means that Brahman does things, which are meaningless. You may say that Brahman is the substratum of the entire world. Therefore the knowledge of Brahman is radiating in every human being. If this were true, how come the majority of human beings are ignorant? You may find a few scholars who are preaching the divine knowledge. But such knowledge is not special and is not creating infinite bliss. It may create a little happiness. There may be some clouds in the sky in the daytime, which are transmitting a little light. But there is one particular cloud from which the entire light of the sun is transmitted with high intensity. There is a quantitative difference between this cloud and the other clouds. The soul is called 'Alpajna' which means that the soul has little knowledge. But, that particular human incarnation is called 'Sarvajna', which means the soul with full knowledge. That particular cloud is pervaded by the sun and that cloud is almost the sun. This is the Advaita or monism (non-duality) between that particular cloud and the sun.

This does not mean the monism of the sun and every cloud. In fact, there are some black clouds also, which do not transmit even a single ray of the sun. Such souls are called 'Ajna' which mean the souls without any trace of knowledge. There is no other way than treating the light-transmitting cloud as the sun and there is no any difference in the experience as far as that particular cloud and the sun are concerned. You cannot look at the sun directly. If Brahman (God) is directly revealed, the creation, which is made of ignorance, disappears. You will also disappear since you are a small part of the creation. Therefore, the direct revelation of Brahman is impossible to you. Today, we have seen a particular cloud in which the sun is hidden. Tomorrow, we will see another cloud in which the same sun is hidden. The sun is not changed. The composition of the clouds is also one and the same. Therefore you should not say that the cloud of yesterday alone Brahman and reject the present cloud. Generally, human beings are jealous of another human being who is in the present. The Veda says that even angels have this disease (*Paroksha Priya ivahi devaah Pratyakshadvishah*). People reject the present human incarnation and worship the past incarnation, who is not seen anymore. Some people with even more jealousy worship only the statues of celestial forms, which are not at all present in this world. If one conquers this jealousy, he will be able to worship the present incarnation. Hanuman worshipped Rama and the Gopikas worshipped Krishna. The Gopikas did not worship Rama (who was the past incarnation) and that was not wrong because they did not see

Rama. But Hanuman did not accept Krishna though he saw Him. For Hanuman, both Rama and Krishna were present incarnations [Hanuman lived from the time of Rama, was alive at the time of Krishna, and is said to be alive even today]. Yesterday, you have seen one cloud with the hidden sun and another cloud today with the same hidden sun. You have accepted yesterday's cloud but not today's cloud. The shape of the cloud may vary but the composition of the cloud is the same. You must know that the cloud is not the sun and also that the sun is not modified as the cloud. Yesterday's cloud was not the sun. It was only assumed to be the sun. If you think that yesterday's cloud was the sun, then the sun must have also disappeared when the cloud disappeared. You will conclude that since today's cloud is not yesterday's cloud, today's cloud is not the sun. Similarly if you think that Krishna was Brahman and Brahman disappeared when the body of Krishna was burnt, then you will conclude that the present incarnation is not Brahman because Brahman was burnt. Ignorant people think that the human body of the incarnation is Brahman. This is said in the Gita "*Avyaktam Vyakti mapannam*". To eliminate the previous incarnation, we must accept that the human body is not Brahman. The cloud is not the sun. However, when the present incarnation is worshipped, you must think that that cloud is the sun, because there is no other way to capture Brahman. Therefore you must worship the human body of the present incarnation as Brahman. You must treat the present cloud with the hidden sun as the sun itself. But when yesterday's cloud comes into the picture, you must know that the cloud and the sun are different. For the past incarnation, you must use the knowledge of duality (Dvaita). In the case of the present incarnation you must have the knowledge of monism (Advaitam). For the people of the generation of the past incarnation, monism was correct. If you continue the monism from the past to the present, you will not accept the present incarnation. So, to leave the past incarnation, analysis (Jnana) is necessary and to worship the present incarnation, imposed ignorance (Ajnana) is necessary. Imposed ignorance means that you have both the analysis and the ignorance to leave the past and worship the present respectively. Imposed ignorance does not mean real ignorance. If the cloud is not acting as the sun [not transmitting light] and if you think that the cloud is the sun, then that would be real ignorance. But here, the cloud is acting as the sun for almost all practical purposes and so thinking that the cloud is the sun is not real ignorance although the sun and the cloud are different.

Every Soul is Not God

A human being is only a composite of three bodies which are:

- 3) The outer most coat like gross body (Sthula Sareera)
- 4) Inner shirt like subtle body (Sukshma Sareera) and
- 5) Inner most banian (inshirt) like causal body (Karana Sareera).

Human beings are also based on Brahman, since they are part and parcel of the world. Yet this creation does not even touch the Brahman because it stands on a mere will of Brahman. Therefore no human being is even touching Brahman and it is foolish to say that every human being is Brahman. A particular human being can be treated as Brahman because Brahman pervades all over His body by His power called Maya. The sun pervades a particular cloud through its sunlight. This means the sunlight is pervading the cloud and this is treated as the sun pervading the cloud. This sunlight is transmitted through the cloud. Similarly the power, Maya, is also transmitted through such a human incarnation. Such power is not transmitted through every human being. The sun did not enter every cloud, but any cloud is eligible for the entry of the sun. Similarly, every human being is eligible for the entry of Brahman. Eligibility means that Brahman can enter any human being. Such entry is according to the will of Brahman and not according to the will of the human being. The income tax officer can enter any house for a search. This does not mean that the officer has entered every house. He has entered only a particular house. You can say that the air has entered every house. But the income tax officer is different from the air. The Veda says “*Eeshaa Vaasyam Idam*”. Here the word Vaasyam means that anything in this world is eligible for the entry of the Lord. This does not mean that the Lord has entered everything in this world. If the Lord has entered everything, how can you correlate the Vedic statement, “*Neti Neti Iti*”, which means that nothing in this world is Brahman? But, there is another Vedic text, which says that everything is Brahman (*Sarvam Khalu Idam Brahma*). Here, according to Sanskrit grammar, the meaning of this statement should be taken as “Everything is under the control of the Brahman.” This statement can also be applied to the case of human incarnation. In that case, you can say that that whole human body is Brahman. The cloud illuminated by the sun is almost the sun. Brahman can be taken as the basis of the world and this relationship between Brahman and the world is called the ‘base-based relationship’ [object-substratum]. In this relationship, there is not even a slight touch between the world and God. Therefore, no human being can achieve

Brahman without his individual spiritual effort (sadhana). Only by sadhana, can one become near and dear to Brahman. Even in the case of the human incarnation of God, all human beings in the world cannot even recognize Him and therefore cannot become near and dear to the human incarnation. Only by special effort, can a few recognize Him and become near and dear to Him.

Difficulties in Recognition

The nine obstructions (Nava Avaranaas) in recognizing the human incarnation are:

- 6) The five elements constituting the gross body,
- 7) The three qualities constituting the subtle body
- 8) The awareness which is the causal body

These nine obstructions, which are like coverings or compound walls, constitute the three bodies of any human being as well as the human body of the human incarnation. In the case of an ordinary human being, there is nothing else than these three bodies. But in the case of the human incarnation, the fourth entity, which is Brahman, exists. The three qualities cannot exist without the awareness just like the water-waves cannot exist without water. You may say that you have standstill water without waves. So you may say that the water can exist without waves, but modern science proves that there are vibrations even in standstill water. The molecules in the water have rotations and the atoms have vibrations. The sub-atomic particles have spin and revolutions. Therefore, anything, which appears immovable, has inner movements. The Gita says the same (*Akarmanicha karmayah*). Therefore, there is no water without waves. Similarly there are no qualities without awareness and there is no awareness without qualities. The qualities exist as unrecognizable traces in the pure awareness. Even in deep sleep, the qualities are present in subtle state. They project [manifest] when the human being wakes up from deep sleep. Therefore, the awareness (Kaarana Sareera) and the three qualities (Sukshma Sareera) are inseparable and integrated and are treated as one entity called as soul (Jiva).

In the Gita creation is sub-divided into two parts:

- 9) **Apara**, which consists of the five elements and the three qualities (Satvam as intelligence, Rajas as mind and Tamas as ego or Ahankara).
- 10) **Para**, which is the pure awareness; called as Chit or Chittam.

But the three qualities of Apara, and Para (Chittam) come as one category called Antahkaranas. This means that the three qualities and the pure awareness are integrated as one category called as Jiva. This Jiva

contains the three qualities, which are made of awareness and the awareness is made of the three qualities in subtle state. This Jiva is permanent when compared to the gross body, but when the Jiva is compared with the Lord, the Lord is eternal. The Lord created the Jiva. Before creation, only the Lord existed. Of course, these souls (Jeevas) continue to exist since the Lord wishes so. But this does not mean that the soul is eternal. That which has birth must have an end. The end can come if the Lord wishes. Therefore, the soul is not eternal. The Gita clearly says “*Nahanyate Hanyamaane Sareere*” which means that though the gross body is destroyed, the soul is not destroyed. The permanence of the soul is not absolute but only relative with respect to the permanency of the gross body. Scholars have misunderstood the second chapter of the Gita and concluded that the soul is absolutely eternal and is the Brahman itself. If the soul is eternal, then how did Lord Krishna create the same souls again for one month, when some souls were hidden by Prajapati? The soul exists due to the conversion of food, which is inert matter. The conversion of life and inert matter can be seen when Ahalya was made stone and the same stone was converted back into Ahalya. Therefore life is only a complicated form of energy, which is the result of the conversion of matter as per the will of the Lord. Therefore, scholars have to cross this ninth compound wall, which is the soul. Beyond the soul, Brahman exists though not perceived or understood. The proof for only the existence of Brahman is given. Therefore, you should not say that there is nothing beyond the soul. In the human incarnation of God, one has to cross all these three bodies, which are the nine Aavaranaas (coverings) to recognize Brahman. But, at the same time, the power of Brahman pervades all the three bodies and therefore even the gross body can be treated as Brahman and can be worshipped. Other than this, there is no other way to worship Brahman. This is clearly stated in the Veda “*Vedahametam Purusham...*” The meaning of this line is that one can know the Purusha (cloud), which is illuminated with the power of Brahman called as Maya (sunlight). Such monism between that particular human being and Brahman is the Knowledge, which is the end of ignorance (*Tamasah Parastat*). If you feel that the sun and cloud are separate (Dvaita), it is ignorance because your aim is to worship Brahman and not to analyze Brahman. If your aim is not to worship Brahman and only to analyze Brahman, then the monism is ignorance and duality is the Knowledge. He who knows the sun as that illuminated cloud, worships Brahman and is liberated here itself because the human incarnation is present in this world itself (*Tamevam Vidvaan Amrita Iha Bhavati*). The

word 'Iha' means in this world itself. Other than this one path, there is no other way to see, touch, talk and to live with Brahman (*Naanyah Panthaah*). In the Veda, the words like Purusha and Atma mean only the human incarnation. In Sanskrit, the word Atma means the human body too. In the Veda, Purusha Sukdam is treated as the most sacred because it preaches about the human incarnation of the Lord. Even the four Mahavaakyas speak only about the human incarnation. The first three sentences say that the human incarnation looks like myself, yourself and any other human being externally. But according to the fourth sentence, He is different from all the human beings internally, due to His Special Knowledge (Prajnanam). This wonderful knowledge is called as Maya. The word Maya means wonderful. Human beings also possess knowledge but such knowledge is the quality of Satvam, which is a part of the creation. Prajnanam or Maya is the knowledge of the creator and is quite different from Jnanam, which is only a quality of creation or Prakriti. This Jnanam cannot explain the concepts, which are beyond the logic and so, such knowledge is not wonderful.

As soon as the soul leaves this human body, it attains the smoke-body and goes to Pretaloka (world of the dead) for the enquiry. From there, when the soul goes to the hell, it continues in the same body, which is called as 'Yatana Sareera' (body of pain). If the soul goes to 'Pitru-loka' (world of ancestors), it contains the same smoke body. Sometimes the soul wanders in this world itself as a ghost (Pisacha) and in such case also, the same body is maintained. For the souls of this second world, the Lord also enters a smoke body and that is also an incarnation of Datta. He is said to be in the form of 'Digambara Pisacha' who preaches to all the souls of the second world. There is third world, which contains heaven and Brahmalo-ka. The soul from Pretaloka may enter the heaven. In such a case the soul leaves the smoke body and attains a body of light called as Divya Sareera or Bhoga Sareera. The word 'Divya' means light and the word 'Bhoga' means enjoyment of good results. Such a soul [soul wearing a body of light] is said to be Deva or Angel. In this world, the Lord too takes the body of light in the heaven and preaches to all the angels. In the Veda, it is mentioned that Brahman appeared in the form of light called 'Yaksha'. Brahman preached to all the angels that no one should become proud due to egoism. Even the Lord of angels called Indra was refused for an interview.

A soul will come back to the first world [this world] after enjoying the good results in the heaven. Therefore, if the soul goes to Pretaloka after death, it has to come back whether it goes to hell, pitru-loka (Moon) or

heaven. The highest region in the third world is Brahmaloaka. When the soul goes to this Brahmaloaka, it does not go to the Pretaloka for the enquiry. It attains a body of light is called Yoga Sareera. The word Yoga means that the soul is going to be associated with the Lord. In the Brahmaloaka also, the Lord becomes Datta by entering a highly intense body of light. This incarnation is called Brahma or Vishnu or Shiva. Thus these three forms are also incarnations of Brahman and they are called as Datta. The most pitiable thing is that the souls in these higher worlds (second and third), except Brahmaloaka also do not recognize the incarnations of Brahman due to the principle of common plane [since God appears in a body similar to their own bodies]. The souls have the same bodies as Brahman has in these worlds also. Therefore due to egoism and jealousy, they refuse to recognize Brahman and neglect Datta. But in Brahmaloaka that is not the case because only those souls who recognized the human incarnation in this world go to Brahmaloaka. These souls have conquered the effect of the principle of common plane here itself. Therefore they will not be affected by this principle in Brahmaloaka also. The Veda says this point very clearly “*Thachet Avedeet...*” This means that if you have recognized the human incarnation in this world i.e., Datta, you will also recognize Datta in Brahmaloaka. If you have not recognized Datta in this world, you can never recognize Him either in the second world or in the third world except Brahmaloaka.

Universal Datta

The universality of Datta in this world must be recognized. Brahman is not confined to only one human body. Therefore Brahman appeared in human forms before and after Lord Krishna. Krishna Himself stated “*Yuge Yuge*” and “*Yada Yadaahi*”. This means that whenever and wherever there is necessity, Brahman appears in human form. Brahman can appear in several human forms in several regions and several religions at the same time and for the same generation. Conservatism is against the philosophy of Datta. Datta is not only Rama, Krishna, Sai etc., but also Buddha, Jesus, Mahavir Jain, Mohammed, etc. If you say that Krishna alone can save human beings, you are attributing partiality to the Lord. There was some time in the past when India knew Krishna but foreign countries had not even heard about Krishna. In that time, the foreign generations must have gone to hell because they had never even heard about Krishna, what to speak of worshiping Krishna. But it was not their mistake. The teaching and literature of Krishna had not crossed the sea at that time. Had it been spread

all over the world, at least some of those generations might have worshipped Krishna. For no fault of theirs, those people have gone to hell and this is the injustice done by Krishna. Krishna should have spread His message throughout the world when He incarnated at one place. This argument applies to other incarnations of other religions also. No religion can give a correct answer to this objection. Therefore in order to make the Lord impartial, which has to be agreed by all religions, the only way is to accept that the Lord incarnated in several regions and religions and should have preached the same divine knowledge in different languages. Then only, can you justify the Lord as the creator of this entire universe. Every religion accepts this concept but does not adopt it and therefore becomes conservative.

All the religions are correct, since all the scriptures of different religions are the preachings of the same Lord. Every religion sees the truth from its own angle and receives a part of the truth, which is absolutely true. But when all these angles are correlated, the parts will compose the total truth. One has seen the tusk and another has seen the body of the elephant. One says that the elephant is like a pillar and another says that the elephant is like a wall. Both are true as parts of the total truth, but they contradict each other because each part is considered as the total truth due to fanatic ignorance. Thus Arya Samaj and Islam say that the absolute God does not incarnate in this world. He sends His servants alone to preach to this world. This is the truth when we consider one part of the total concept. The sun is not seen directly. The sun sends the cloud, which is created by Him. Thus Brahman is not seen directly. Only the human body, which is His servant is sent for preaching. When you analyze, you find that this is a part of the truth. Christianity says that the human incarnation is Son and the Lord is the Father. Father produced the son. Therefore Father means the Creator and Son means the created human body of the incarnation. The Son is under the control of the Father and so can be treated as His servant. This concept coincides with the above concept. But Jesus says that He and His Father are one and the same. Here the second part of the concept is realized. The sun and the illuminated cloud are one and the same for all practical purposes. For the purpose of worship, this concept of monism is the truth. In Hinduism both these concepts exist as Dvaita and Advaita. Buddha and Mahavir Jain kept silent about God. This means that God is beyond words and imagination. If the total truth is realized, the universality of Datta is understood and this is the complete knowledge about Datta.

The company or association of people that you associate with, (Sanga) decides your path. Worldly people will only poison you with the materialistic knowledge of this world. Spiritual people will uplift you with the divine knowledge of the Lord. You fellow, you always associate with poisoning people since they are your kith and kin like wife, children, relatives and friends! They always inject the poison of materialism of this world into your mind so that you always think, talk and do materialistic things only. This wrong poisonous knowledge, which is called as ignorance, can be cut only by the right spiritual knowledge. Knowledge leads to decision, which results in words and action. The nature of knowledge is reflected in your words and deeds. Finally you will end in the results of your deeds. Therefore, the right spiritual knowledge is very essential for your right upliftment in this human life. Only Sadguru, who is Brahman in human form can only give such right divine knowledge. The word 'Sat' means Brahman as per the Veda (*Sadeva ...*). Similarly, Satsanga means the association with the Brahman in the human form, which is the human incarnation of the Lord. Human birth is rare, desire for salvation is rarer and association with the human incarnation is the rarest as said by Shankara "*Manushyatvam...*" The first step in the spiritual effort is association. If you catch the first step, other steps follow without any further effort as in the case of escalators in the railway station. You will go to the last step, which is the salvation while you are alive (Jeevanmukti) without any further effort as said by Shankara (*Satsangatve...*). Therefore, the selection of the Sadguru, who is the human incarnation called as Datta, is the most important first step. If you catch the human incarnation, you will get salvation in this world itself without any further effort.

This Datta (Sadguru) is mixed with other fraud preachers like the original diamond mixed with artificial diamonds. Now again, all these diamonds (original and artificial) are mixed with gravel stones. This means that Datta and the fraud preachers are mixed with the ordinary human beings, since all appear as human beings alone. Therefore, there are two stages of filtration. In the first stage, you have to separate the diamonds from the gravel stones. You must separate the spiritual preachers from your kith and kin. In the second stage, you have to separate Datta from the other preachers. Finally you have to get the original diamond and the knowledge of such filtration is called 'Brahma Vidya' or 'Brahma Jnana'. You have to get the original diamond separated first from gravel stones and then from artificial diamonds. This can be done only by the knowledge called 'Ratna Vidya' or 'Ratna Pariksha' (Knowledge of Jewels). You are unnecessarily

spending lot of energy and time in selecting your bride, who is a gravel stone only. Any gravel stone is same as the other. Similarly any bride is same as the other in poisoning yourself with the materialistic knowledge of this world. But, you are not spending time and energy in selecting the right divine preacher. If you are ignorant about 'Ratna Vidya', you may mistake a gravel stone for the original diamond. If your knowledge is incomplete, you may select an artificial diamond for the original diamond. In both cases you lose your money, but at least, money can be earned again and hence there is not much loss. But if you select an ordinary human being or a fraud preacher as your spiritual preacher, your loss is irreparable. The reason for this is that you will fall into hell forever and will not get this human birth again.

An artificial diamond is better than a gravel stone. A fraud spiritual preacher is better than materialistic human beings, who may be your kith and kin. The fraud preacher increases your selfishness by making the Lord as the instrument to achieve your materialistic desires. This is like a poison-tablet coated with real medicine. The real medicine here is that you're worshipping the Lord. The poison is the increased selfishness. But, this capsule is better than the direct tablet of poison, which is given by your so-called kith and kin. Thus a fraud preacher is better than your kith and kin. In the preaching of the fraud teacher, atleast God is introduced. But, in the conversations with your kith and kin, there is no any trace of the knowledge of God. They talk only about the materialistic goals and the corresponding materialistic efforts. But, if you can catch Datta, you can get the tablet of medicine directly. Sometimes Datta also gives the tablet of medicine coated by poison for some low-level devotees. The higher level devotees can take the medicine directly, which is completely the knowledge of the Lord. The lower level devotees need solutions for some materialistic problems. If these problems are solved, there is a hope for them to become higher level devotees. For such low-level devotees, Datta clears their problems and then preaches the spiritual knowledge. Such low-level devotees require the capsule alone. The difference in the capsules given by the fraud teacher and Datta is that the first capsule contains very little medicine and lot of poison, whereas the second capsule contains very little poison and lot of medicine.

You must eliminate the artificial diamonds from the original diamond. The fraud preachers are either scholars in the Vedas and Shastras or illiterate, not knowing even the Vedas and Shastras. You have to eliminate both these types. The knowledge of Brahman is always inseparable from love and bliss. Knowledge is Brahma, Love is Vishnu and Bliss is Shiva as

per the Veda (*Prajnanam Brahma, Raso Vaisah, Anando Brahma*). These three forms are inseparable because only one Brahman exists in these three forms like the same actor existing in the three roles. The knowledge preached by scholars only gives a headache and not love or bliss in your heart. The knowledge of illiterate preachers is without the quotations from the Vedas and Shastras. If that illiterate person is Brahman, he should also be Lord Brahma who created the Vedas and Shastras. Then, what is the difficulty for him to quote the Vedas and Shastras, which are written by himself? If he is not Lord Brahma, he cannot be Brahman. Brahman means Possessor and Datta means Transporter. Brahman possesses knowledge, love and bliss. Datta transfers these three into the disciples. The container of fire possesses the heat. When one goes near the container, the heat is transferred to him and he must experience that heat. If there is no such transfer of heat, the container does not possess heat. Therefore, Brahman must be Datta. If Brahman is not Datta, Brahman is not Brahman. The very authority of containing the heat is only the transfer of heat. If someone claims to be Brahman, the authority is that he should be Datta. This means he who transfers knowledge, love and bliss can alone be the possessor of knowledge, love and bliss. Therefore, fraud human incarnations, who claim that they possess knowledge, love and bliss, should be discarded because they are unable to transfer the same to the hearts of the other people, who come near them.

The three faces of Datta indicate creation, ruling and destruction of this universe. Such capacity is also an associated property of Brahman, which is of course inseparable like the knowledge. Again creation, maintenance and destruction are inseparable from each other because during creation, the maintenance of the new product exists and at the same time destruction (disappearance) of the cause-material also takes place.

The right half of Datta is the preacher (Guru) holding the conch (Sankha), Damaruka and the bead garland. Sankha denotes the Vedas. Damaruka denotes the Shastras. The bead garland, which rolls again and again, denotes the formation of sentence from the sound of the Sankha and Damaruka. The repetition of the garland denotes the repeated line of the devotional song indicating devotion. Thus the right side denotes knowledge and devotion. The left half of Datta indicates the Lord (Bhagavan) holding the Chakra indicating 'Kala' (time), Trishula indicating the three types of karma and finally the water vessel (Kamandalu) indicating the spiritual powers. The right side is more important than the left side. Guru is greater than Bhagavan—why? Bhagavan establishes justice by destroying the

injustice through the weapons on the left side. He leads you from injustice to justice. But, Guru leads you to salvation from the stage of justice. You have to cross even justice to get the salvation as said in the Gita (*Sarva Dharmaan...*).

Types of Incarnations

The human incarnations (Datta) are of various types like Kala (a ray), Amsha (a part), Purna (full) and Paripurna (fullest). The Amsha and Kala incarnations are called partial incarnations of Datta. Thus the Kala incarnation contains only a ray of the power of Datta. The vessel contains only one drop of milk and that drop alone comes out. He is like an elementary school teacher who can teach the elementary classes only. You need not look down upon Him. He has done his assigned duty perfectly. But he is different from a professor, who also happens to teach the elementary class. He is like a vessel filled with milk but giving only a drop of milk according to the requirement. Though the professor looks like an elementary teacher as per the surrounding necessity, you should not underestimate Him. Thus the fullest incarnation (Pari Purna) of Datta also may look like a Kala Incarnation due to the low level of the disciples around Him. There is another type of incarnation, which is called as 'Avesha'. The Lord enters a devotee either fully or partially for some urgent work. As soon as the work is finished, the Lord exits from the body of the devotee. During the stay of the Lord in the devotee, such devotee is also Datta.

Anagha

Who is Anagha? Anagha is the wife of Datta. Wife is denoted by the word 'Bharya' which means 'one who is maintained'. The entire world including all the Jeevas (souls) is maintained by the Lord. The Lord is called as the Husband denoted by the word 'Bharta' meaning the maintainer. Therefore every soul is a wife and the Lord is the Husband. The word Anagha means 'sinless'. In what context is this word used for the soul? When the soul (devotee) leaves even his duties for the sake of the Lord, he becomes sinless. For any other reason, except for the sake of the Lord, if one leaves one's duties, he or she becomes a sinner. Shankara left His mother and His essential duty to serve His mother, for the sake of the Lord. Meera left her husband, Buddha left His kingdom, son and wife, and Saktuprastha left his meal and was prepared even to discard his own body for the sake of the Lord. All these excellent devotees are not sinners and

therefore are called as Anagha. The Vedas in the form of dogs and justice in the form of cow follow Him. This means that the Vedas cannot catch Him and they follow Him because they have not caught Him. The Veda says “*Yato Vaachah*”, which means that words cannot touch Him. The Vedas are made of words. He is beyond justice as said in the Gita (*Sarva Dharmaan...*).

Yoga

Datta is said to be the owner of Yoga. What is the meaning of Yoga? Yoga means to achieve. First you have to achieve the Lord in human form by conquering your egoism and jealousy completely. Then, you should achieve His constant association so that you will be listening to His divine preaching. The constant divine knowledge is to be injected like a long course of medical treatment. Till now, you have taken a lot of poison due to the constant association with your kith and kin. The poison of selfishness is also been increased by the fraud preachers. Your illness is chronic and you should leave the materialistic association and be in the constant association of the Lord. If you are a patient of cold, you should take the medicine constantly for a long time because your lungs are full of fluid. You should also avoid eating cold things. Therefore, you must have constant association with the Lord and you must also cut the association with your kith and kin. Both are essential to get rid of the chronic illness and to get good health. Yoga denotes the constant association with the Lord. When your mental set up is changed with the constant divine knowledge, your ideas, words and deeds follow that divine knowledge. Then you will enjoy the fruits of your deeds. Achieving such good results for good deeds is also Yoga. Due to the constant association with the Lord, your brain is constantly associated with the divine knowledge and therefore you will constantly achieve good ideas, good words, good deeds and good results. All this is Yoga. People misinterpret Yoga as some physical and mental exercises to achieve physical and mental health. This is also needed for the sadhana as the basis. Upto fifth stage (Pratyahara), you will achieve good health and this is not a part of your spiritual effort. [The eight stages of Yoga as given by Patanjali] The spiritual effort is the drama for which the ticket is purchased. Building up of the stage is a pre-requisite and that cannot be the starting scene of the drama and the ticket is not purchased for that. Even an atheist requires such health. For doing such exercises, spiritual powers are not granted. Upto this fifth stage, it is only science with logic of ‘Prakriti’. The sixth stage is ‘Dharana’ in which, the bond is

formed with Datta. Next in 'Dhyana' this bond is intensified and finally in 'Samadhi' this bond is permanently fixed without any unsteadiness. For practicing these three steps, the grace of the Lord is achieved, which gives super powers and salvation. These three steps form the wonderful part called 'Maya', which is above the logic. You should not aspire for anything from Datta for your service; your service should be a one-way traffic. Therefore it is above logic. Only, for that part of 'Maya' the super powers are achieved and not for 'Prakriti'. Yoga means to unite the streams of energy, which are dissipated through wastage channels and thereby conserving a huge amount of energy in yourself so that you can do the service of the Lord very effectively like Hanuman. You have to control the unnecessary thinking of mind and unnecessary gossip through which your limited human energy is wasted. This energy is limited because your digestive system can assimilate a specified quantum of food per day and can produce a specified quantum of energy per day. Your lifetime is also fixed. Therefore your total energy is fixed and is not infinite. Therefore, Yoga is necessary to save this limited energy and concentrate all that limited energy on the work of the Lord in this limited lifetime. This is the real essence of Yoga and only ignorant children close eyes and concentrate on the imaginary wheels (Chakras) and the imaginary 'Kundalini' and finally get nothing except wasting their time and energy.

Tests

Datta knows the stage in which you are. But you overestimate yourself and think that you are in a higher stage. To make you recognize your real position, Datta conducts some tests. He gives some problems and misery. Then your response and behaviour proves your real position. Of-course, in these tests, He is using the results of your sins only. Even if you fail, your sins are cleared and thus you are benefited. There is no extra loss. When you enjoy the divine knowledge of Datta, which creates Bliss in your heart, you may love Datta because He is the instrument of your happiness. Every worldly bond is of this type as said in the Veda (*Atmanah Kaamaya*). The Veda says that a loves another person as long as that person is the instrument of the happiness of the self. When Datta gives misery, He tests your love and sees whether it is like any other worldly bond. In fact He makes you know the nature of your bond with Datta. He does not require any test because He knows everything in advance.

Final Goal

To achieve Datta by Brahma Vidya is only the first step but to please Datta is the real and final step. To please Datta, the only way is sacrifice. Now the question is: sacrifice of what? People have taken it as the sacrifice of words, mind and intelligence. The sacrifice of these three items is only the sacrifice of one paisa in a rupee [100 paise=1 rupee]. These three items are attained by human beings without any effort, just by the birth itself. It is something like the donation of a tumbler of drinking water, which is supplied by the municipality in plenty. Even here, you are donating that, which is in excess for you. When there is leisure time and there is no possibility of earning more money by sacrificing these three items, then only you donate. If a student comes to you for taking tuitions by paying some fees, you will not donate these three items (words, mind and intelligence) to God in that time [since you will use your words, mind and intelligence to earn money by teaching the student]. When you are free and do not have any other work, you think that by donating these three free items, you can get something from God. Your plan is the extraction of wealth from wastage. The Lord is not a fool like a king, who can be pleased by flattering poetry. Therefore the sacrifice of work and the fruit of the work alone can please Datta. The Veda talks about the sacrifice of the fruit of the work (*Dhanena Tyagenaikena*). But the work and the fruit of the work are one and the same and they are only two different forms. You have worked for one hour for the sake of the Lord. Another person earned hundred rupees by doing the same work. The second person sacrifices those hundred rupees, which is the fruit of that one hour's work. Both are equal in the sacrifice. Therefore the Gita divided this sacrifice into two parts:

- 11) Sacrifice of work (karma samnyasa)
- 12) Sacrifice of fruit of work (karma phala tyaga).

The Veda also mentions the sacrifice of work (*Kurvanneveha karmani*). The Gita tells us about sacrifice of work (*Mat karma paramobhava*) and about the sacrifice of the fruit of work (*Sarva karma phala tyagam, Phalam Tyaktva Manishanah*). For saints [monks], sacrifice of fruit of work is not possible because they do not earn. Hanuman was a saint and sacrificed all his time and energy in the form of work for the sake of Rama. The Gopikas were householders and sacrificed the fruit of their work, which was butter. Please note that Hanuman and the Gopikas have not done any other form of worship as we do today. Once the sacrifice of these two exists, sacrifice by words, mind and intelligence also can co-exist

and can become valuable. When you donate ninety-nine paise, it can be treated as almost one rupee but it cannot be actually one rupee. The remaining one paisa must be also be donated to make the donation full in the actual sense. But merely donating a tumbler of drinking water has no value and is not charged even in a restaurant. But that tumbler of drinking water is valuable when it is provided along with a plate of meal. A feast becomes complete only with the drinking water. The Lord will not care for your other good or bad qualities because for Him, the only good quality is sacrifice and the only bad quality is selfishness. The hunter Kannappa had all the bad qualities of Rajas and Tamas, but was excellent in sacrifice. He was like the nectar in an earthen cup. You may contain all the good qualities of Satvam but if you are always selfish to extract something from the Lord, you are like salt water in a golden cup. In a restaurant, you pay for the material in the cup and not for the cup. Such sacrifice is called as service, which is the real proof of your devotion. Such real sacrifice is not impossible because you are doing the same to your children. When you can do that in one place, why can't you do it in the case of the Lord? Therefore your love for the Lord is not true and is polluted by selfishness, which is like poisoned milk. You are giving all the true love to your children and all the false love to the Lord. You are sacrificing work and the fruit of your work to your children and you are sacrificing words, mind and intelligence to the Lord. Start giving atleast a spoonful of the true love to the Lord and stop giving pots of false love. If you really analyze yourself, your body, your energy, your work and the fruit of your work, they are part and parcel of the property of the Lord alone. In that case, you have not sacrificed anything because you yourself are a part of His movable property. Therefore, when you get egoism that you are sacrificing to the Lord, such analysis (Jnana) is necessary. But in such analysis, you lose the sweet love, which is called as devotion. You feel the sweet love when you sacrifice your property to your children. Similarly to enjoy the sweetness of love and devotion, ignorance (Ajnana) is also necessary. Infact, the Lord enjoys this sweet love. When you sacrifice something to Him, He also feels that you have sacrificed your work and your fruit of work. He forgets that all this is His property. Only in such imposed ignorance, you and the Lord can enjoy the sweetness of devotion.

Datta means sacrifice. Therefore Datta is not only the goal but also the path. Datta appears with all bad qualities like drinking wine etc., but He means sacrifice. Therefore He is the nectar in the earthen cup. He sets an example for you. He is indicating that you should not be worried about your

bad qualities, if you have sacrifice. Sacrifice is the pleasant scent and selfishness is the pungent bad odor. Datta likes the hut with a good scent than a castle with a bad odor. The Gita says the same thing “*Apichet sa Duracharah Bhajate Mamananya Bhaak Sadhureva Samantavyah Samyak Vyavasitohi Sah*”. This means that you may have any bad quality, it shall be neglected by the Lord, provided you serve the Lord through sacrifice in action. The word ‘Bhaja’ in this verse means ‘service’ as per Sanskrit Grammar (Bhaja-sevayaam). The word Vyavasita means action or practice. You are the item of value, and not the container in which you are present. Datta comes to you as a beggar. You donate food (Bhiksha) to Him. Do you think that Datta lost His value and you have gained some value by being a donor? The diamond present in the lowest world (Patala) is a diamond. The stone present in Brahmaloaka is only a stone. Therefore you are His beggar and all your wealth is only the Bhiksha given by Him. Therefore the value does not come to the outer covering.

The conclusion of this Datta Jayanti is that Datta is neither any past incarnation nor a present statue or picture. Datta is the present human incarnation existing in your generation. Recognize Him and worship Him. The birthday of such a present incarnation is the real Datta Jayanti but all the human beings cannot rise to this level due to their unconquered egoism and jealousy. Therefore for such basic level ignorant people, today is Datta Jayanti and this statue or picture is Datta. They are worshipping this statue or picture as a representative of Datta (Prateeka Upaasanam). At this level even this is not wrong. An LKG (lower Kindergarten) student has to carry a slate. The postgraduate student need not mock at this LKG student because he was also in LKG once upon a time, carrying the same slate. But the message to the LKG students is that they should not sit in LKG throughout their lives.

Fury of God

[After giving this divine discourse, Swami started singing devotional songs. A lady devotee called Mrs. V. Bharathi, an artist of All India Radio, fainted for two to three hours. Later on she explained that Swami appeared to her as Lord Narasimha with a very furious face. She was unable to see the face and fainted with shock. Just, two three days before Datta Jayanti, Swami stated the following:]

This creation is the mind of the Lord. His will is the creation like a day-dream. If His mind is pleasant, this nature will also be pleasant. Then all the seasons will be regular and all the people will be happy without any

natural calamity. But when the mind of the Lord gets irritated, this creation is also irritated. Such irritations of creation are the natural calamities like earthquakes, floods, droughts etc. If the people love the Lord without any selfishness, the Lord becomes happy. The happiness is a quality of the mind. Therefore, His mind, which is the creation (nature) becomes pleasant. Now the devotees love the Lord only for selfish benefits. It is not true love. When you expect true love from somebody, and if he shows superficial and artificial love, you become irritated because he is trying to cheat you. When the Lord comes in human form, these devotees are unable even to recognize Him, because their eyes have become blind with the egoism and jealousy. They insult the Lord who comes in the human form as said in the Gita (*Avajananti Mam Mudhaah Maanusheem Tanumasritam*). This is another irritation for the Lord. When you go to the house of your near and dear ones and if they do not recognize you and insult you, how much irritation do you get? Some of His devotees are claiming to be the Lord themselves. How much irritated do you get when a person who is very close to you claims to be you in some other place? People are showing extreme love for their wife, children and money and are prepared to do any sin to earn money for their children. But these people are not showing even a trace of such love for the Lord. If you do any sin due to extreme love for Lord, such a sin is neglected. But when you do the same sin for the sake of your family, such a sin is counted as a sin and cannot be neglected. The Lord punishes the sinners in this world to set an example for others. The punishment continues in the upper world also. The Lord protects real devotees even if somebody harms him. His work does not end with the protection of the real devotee only. His work finishes when the sinner is destroyed. When a sinner wounds His real devotee, He protects the devotee by applying medicine to the wound. But He does not stop here. He further proceeds to wound the sinner. Thus protection of real devotees and destruction of sinners are done simultaneously as said in the Gita (*Paritraanaya Saadhunam Vinasayacha Dushkritaam*)”.

On the day of Datta Jayanti, we have seen the earthquakes and the floods of the sea as indicated by Swami. [Swami had predicted the earthquake and resulting tsunamis in the Indian Ocean and had explained their cause.] If you have done any great work, think that it is the power of the Lord, which has done that work. Convey all the appreciation from the public to the Lord. If you have done any foolish thing, you have done it and you take the ill fame. If you follow this path, you will do wonderful things. A dumb fellow will become an excellent orator. A lame person will jump

over the hills. Arjuna killed all the Kauravas by the power of the Lord alone. When Arjuna was fighting, he could clearly see the Lord walking before his chariot and killing the opponents with the 'Trishula' [trident] in His hand. Arjuna always felt as if his arrows were killing dead bodies. Arjuna asked Sage Vyasa about this vision during the war itself. Vyasa told him that the Lord was sitting on the chariot in the form of Krishna. He was also sitting on the flag in the form of Hanuman. He was also walking before the chariot in the form of Shiva. Arjuna realized his strength after the exit of Krishna. He could not even defeat some ordinary forest hunters in the absence of Krishna. He realized what he was without Krishna. A metallic wire weighing 100 grams cannot move the ceiling fan, which weighs 10000 grams. But, when the current passes through it, the wire moves the fan with a high speed. For our eyes, it appears as if the wire is moving the fan. The current in the wire cannot be seen. Similarly it appeared as if Arjuna killed all the Kauravas. But it is the power of the Lord, which passed through Arjuna and killed all the Kauravas. The Lord showed this fact in His Vishwarupam. Arjuna saw the Kauravas being crushed in the mouth of the Lord. A constant awareness of this concept will destroy the egoism forever. Then only, will the devotee surrender completely to the Lord. Such a devotee will easily sacrifice the fruits of all his works to the Lord without any inhibition.

Om Shantih Shantih Shantih

Sacrifice

Today I asked Lord Datta "Why did You enter Me for this work? I am full of bad qualities. There are several sages who are embodiments of good qualities. You could have entered them". Lord Datta replied, "It is true that you are a bad fellow but you have one good quality before which all your bad qualities can be neglected. Those sages have all good qualities but they have one bad quality before which all their good qualities are neglected". I asked Datta very anxiously "What is that greatest good quality and what is that strongest bad quality?" Datta replied, "The greatest good quality present in you is sacrifice. You always spend your energy and time to uplift others. You never utter my name even once for your own upliftment. Those sages put efforts mostly to uplift themselves and so their strongest bad quality is selfishness. You are a hut emitting sweet fragrance. They are marble castles emitting bad odor. I prefer to enter the hut emitting sweet fragrance and not the castle which emits bad odor".

O devotees, all of you are marble castles with all good qualities. But you are emitting the bad odor of selfishness. If you remove that selfishness and develop sacrifice, you will be the marble palaces with sweet fragrance. Then Datta will rush to enter you. You have climbed the first step. Now you try to help the people standing on the ground to climb the first step. God will take you to the second step like the mother-cat carrying its child in her jaws. You should not try to climb the second step. If you do so you will certainly slip.

If you say that you will first climb all the steps and then come down to help others, it cannot be believed. If you have climbed all the steps by your effort, that proves your infinite selfishness. Jealousy is directly proportional to selfishness. So your infinite jealousy makes you not help anybody at any time. Therefore you cannot be believed and God will not help you to climb all the steps. Today you got a hundred rupees. You sacrifice ten rupees out of it. Tomorrow God will give you a thousand. Then sacrifice hundred rupees. God will give you 1 lakh rupees and you should again sacrifice 1000 rupees. Don't ask God for one lakh rupees directly in the first step, stating that you will contribute Rs.1000/- God will not agree because you cannot be believed. Similarly as you gain knowledge and devotion from God at every level, go on donating knowledge and devotion to ignorant people. Then God will give you full knowledge and full devotion in the course of time. Sacrifice must co-exist with enjoyment at every level. If you spend all your time, energy and money in the propagation work of God, God is pleased fully with you. In that stage you need not do any worship to God. Sankaracharya spent all his time and energy in propagating knowledge. Meera spent all her time and energy in propagating devotion. For both, Datta gave salvation along with their bodies. The very word Datta means sacrifice. If you do such complete sacrifice for uplifting others in the world, you are the real incarnation of Datta. This is the essence of Datta. Without this essence, one cannot become Datta by external appearance and dress. A person having the strength of a lion is called as a real lion. The person who is merely dressed as lion cannot be the real lion. The sadhana (effort) must be done to achieve the essence of Datta and not the appearance of Datta.

[In this discourse Swami said that He is a person with bad qualities. This is only to say that God blesses even a bad person with sacrifice and God condemns a good person with selfishness. Swami often humbles Himself in this way and this should not be mistaken].

SPIRITUALITY IN TOTAL

Theoretical and Practical Aspects of Spirituality

[March 01, 2005: Divine discourse given by Swami – in Teleconference, which was relayed in USA and Europe.]

My dear devoted souls,

A teacher has two students. The first one is good in theory and the second one is good in practical. The teacher wishes both the students to exchange their efficiencies so that both become efficient in both the fields. The teacher is strong in both the fields and is teaching the theory and demonstrating the practical in uniform way to both the students. The variation in the students came due to different psychologies of the two students.

Similarly God is that one teacher. The religious scriptures in all the countries are uniform. Indians and foreigners are the students of the same God. Indians are good in deep theoretical knowledge. Foreigners are good in firm faith and sincere practical implementation. This difference is reflected not only in the spiritual field but also in the present education of science and technology. Any depth of theoretical knowledge is useless without practice. An Indian should learn this aspect from foreigner to achieve the real grace of God. A foreigner on the other hand has to learn from Indian about the logical analysis, which gives precise direction in the spiritual effort. The practical side of the spiritual path is dedication of atleast a part of the work and a part of the fruit of the work (money) towards the mission of the Lord. This alone brings down the practical grace of the God. The foreigner is excellent in this practical side and this is the reason for the foreign countries to be blessed with lot of materialistic wealth by God. Indians are very poor in this practical aspect. Of-course, they are very strong in this practical aspect when the work and fruit of work are diverted to themselves and their families. They fully concentrate in the work and sacrifice the fruits of all their works to the welfare of their families only.

Indians are experts in dedicating the words, which are freely given by God in the form of prayers. They dedicate their minds, which are freely

given by God in the form of meditation. They dedicate their intelligence, which is freely given by God in the form of logical spiritual discussions. They dedicate the words, mind and intelligence to God in their leisure time only during which, there is no work. The Lord always reflects back in the same path. Therefore, the Lord gave good language, good mental devotion and good intellectual logic to Indians, which are the results of their own donations in the same phase. Lord Krishna says in the Gita that in whatever path He is approached by us, He approaches us in the same path.

Jesus also told the same in the Bible that one reaps the same seed, whichever he sows. The foreigner is firm in the sacrifice of work and fruit of work to the Lord, though he is weak in Meta Physics and analysis of the divine knowledge. But it will be better for him to achieve the deep divine knowledge also, which convinces the intelligence. Such intellectual realization maintains the constancy of such sacrifice. Thus the practice needs the support of such knowledge. Unfortunately in the case of Indians such practice is not even germinated in spite of the deep realization. At this point there are two types of Indians. The first type [of people] are Scholars who have realized the true knowledge, but are unable to practice it and cover their inability by the mask of misinterpretation. There is no use of preaching this right knowledge to such Scholars because they can never change. The other types of Indians are those who are misled by these misinterpretations conveyed by such fraud preachers and for such people only this right knowledge is meant. Lord Jesus gave the essence in the form of final conclusions to the foreigners because there is no need of such deep analysis for foreigners who immediately implement the final conclusions of the Lord without any further analysis. But if the logical analysis is also given, it forms a permanent base than the emotion-based faith. Thus there is a need of exchange of the two separate fields in the case of Indians and foreigners who are only brothers and sisters because all are the children of the same Godfather.

Indians feel proud of their strong family bonds, which are really hindering the spiritual practice. Unless one is released from these worldly bonds, one cannot have a strong bond with the Lord. One cannot join a new institution unless he is released from the old institution. Jesus preached through the Bible that one should leave these family bonds with parents, wife, children etc., and one should be prepared to sacrifice even his life for the sake of the Lord. Only by such sacrifice one can become dear to Him. Such final conclusions of knowledge made the foreigners to implement such spiritual knowledge in practice and as a result their family bonds are

weak. The Vedas in Hinduism also say that the children and family cannot protect the soul. The Vedas also say that one should get detached from the limited family as soon as the realization completes. The deep logical analysis of such statement is not necessary for foreigners and so Jesus did not give it. But, Shankaracharya in Hinduism gave a powerful analysis of this statement. In spite of such acute analysis the Indian family bonds could not be broken. However, that deep analysis of Shankara states that these bonds are temporary since they are limited to the present human birth only. He establishes that which is temporary is always unreal. The temporary bonds neither exist in the previous birth nor will exist in the future birth. Any thing that does not exist before and afterwards is temporary and such a thing does not exist during the present also and therefore that is totally unreal. For example, the dramatic bond between two actors neither exists before the drama nor after the drama and therefore, does not exist even during the drama. The real thing is always permanent, existing in past, present and future. For example, the employer – employee relationship between the producer and the actors is always real during the drama, before the drama and after the drama. Thus the bond with God who is the producer of this world is always permanent and real. This logical analysis brings the permanent detachment and the realization is alive forever. Therefore such analytical knowledge, which is very clear satisfies the intelligence and maintains the detachment forever. Such deep knowledge of scriptures is required for all the foreigners and for all the exploited part of the Indians, which is caught by some traditional misinterpretations of some selfish preachers. These selfish preachers spread the knowledge i.e., convenient to the human beings and attract them for fame and for earning the money. The right knowledge is always inconvenient. Jesus told that the path leading to God is very inconvenient and narrow. Lord Krishna said in the Gita that one in millions reaches Him after millions of births. Such true knowledge repels the human beings and the crucifixion of Jesus was the result of such repulsion. But Jesus, as a true preacher never cared for fame and preached the right knowledge only. Such a preacher is called as Satguru, meaning that He is the preacher of the reality.

Hinduism: A Miniature Representation of World Religions

The foreigners can take another precious gem from Hinduism, which is the unity in diversity. Hinduism is a mini-world representing various religions as branches of one main religion. The scholars of all these religions argue with each other by quoting their own scriptures. The unity

in their scriptures can be realized at every step like the common tusk of the tree on which, the different branches are spread in different directions. Of-course these differences in Hinduism never resulted in fighting with the swords. The effort of Lord Dattatreya through this human body is to bring the unity in the various religions in India and also to bring the unity in the various religions in the world. Thus the effort of the present human incarnation is to achieve the universal religion at national as well as international level. The unity in the world religions will be a reflection of unity in the inner religions of Hinduism. This concept is aimed to stop all the communal wars in the world, which are based on different religions. Thus this theoretical concept, if interpreted properly, has lot of practical application to achieve the peace in the world. If the world-peace is disturbed, the peace of the individual is also spoiled. In such case the individual spiritual effort, which involves the sacrifice of work and fruit of work is also disturbed and one cannot achieve the grace of God. The secrecy of individual spiritual effort lies in the practice of the foreigners. The secrecy of peace in the world, which is basic stage of the individual spiritual effort lies with Indians. Both are essential and are mutual. Thus the exchange is very much helpful for all. The West must learn from the East regarding the world-peace. The East must learn from the West about the real practical spiritual effort of an individual. No one should be egoistic in claiming that he is perfect in all the aspects and that there is no need of learning anything from others. In such direction, egoism extends in insulting the other religions also. In such case God is not pleased with those rigid followers with conservatism. Infact, God becomes very furious with them and will punish them seriously.

Wish of God

The God who is the Father of all the human beings in this world wishes that every human being should reach the ultimate spiritual goal because every human being is His child. All the human beings are brothers and sisters and must help each other by such mutual exchange in the spiritual field. They should exchange the gems with each other and should throw away the useless stones, which are the misinterpretations handed over to them by some of their ancestral selfish preachers.

JESUS, THE ONLY PATH

Meaning of Jesus

[2005 Jesus said that one can reach His Father only through Him and that He is the only path. Does this not mean that we have to follow only Jesus? In such a case, how can one accept Universal Spirituality? This is a question posed by several devoted Christians from all over the world.]

Reply of Swami: My answer to these dear devoted holy Christian souls is as follows:

Does Jesus represent a human body, the word or both? If it represents a particular human body, then such a human body does not exist now. Only a particular human generation and that too, in a particular place was favored by the association of the human body of Jesus. Is it not the partiality of God?

If Jesus represents the word (Message of the Christ), then the previous human generations before the birth of Jesus were not favored with this word and this also leads to the partiality of God. If Jesus represents both the body and the word, then both the above objections will attack together, strengthening the partiality of God.

Impartial God

God is impartial. He created this entire universe. He should not favor a part of the infinite time and a particular piece of the world. Since there is no re-birth of the soul, as you say, all those unlucky souls fell permanently in the hell. Now such souls cannot take human re-birth to pray to Jesus for their salvation. If you say that some other prophet by name Moses or some other name, who was equal to Jesus, existed before the birth of Jesus, then, the Christian belief “Jesus alone is the Saviour” will be wrong. If you say that Moses was also the same Jesus, then, why not some other person, X or Y or Z, after Jesus also be Jesus? In such a case Jesus exists before and after the birth of Jesus. Then Jesus is omniscient and omni-potent. In such a case, Jesus in some other human forms, by some other names, must have always existed. Then, Jesus can even exist in different human forms simultaneously, in different countries during the same human generation to avoid the partiality, because the different countries might not have contact

with each other during a particular old human generation. In fact, this was true because the countries were not having any contact with each other, a few centuries ago. God is the Father of all the people in all the countries of this universe and therefore, He should be impartial to all His children. You have to agree with this point because only one God created this whole universe. It will be better to further replace the word Jesus by a general word like 'Holy Spirit', because the word Jesus signifies a particular human body only according to general sense of the public. The word 'Holy Spirit' does not signify any particular human body and therefore it will be reasonable to say that the Holy Spirit is God and this Holy Spirit existed in all those divine human forms. Infact, the Holy Spirit is the purest power of God that enters a particular chosen deserving human body in every country during the same human generation. By this, every country gets equal benefit. When Jesus existed in a particular place, the other countries were not having any communication with that Holy place of Jesus. Those human generations in other countries must have gone to the hell because Jesus was the only saviour. Of course, some people who were associated with Jesus also went to hell since they disbelieved Him. But those people, atleast, got the chance of association with Holy Jesus because they existed in that place. Had that chance of association been given to the people of other countries also, there might have been a fraction of the people, which, might have believed in Jesus and might have been liberated. Such salvation of a fraction of people happened in that Holy place where Jesus lived. This objection will charge Jesus or (and) God with lack of planning and lack of impartiality. To remove this charge, the above universal concept has to be accepted by open minds, following a logical scientific path of analysis, which is essential in any line of knowledge including spiritual knowledge.

O great Christians! I appreciate you from the bottom of My heart for your one-pointed faith and sincerity towards God. Who can be compared with you, in this world, for your practical sacrifice in the mission of God and for your kindest hearts in the service rendered to the downtrodden people? Fortunately you are also the toppers in science, which is the result of most powerful practical analysis of any concept. Thus you are the best cream of this creation in all the aspects. But why don't you apply a trace of that powerful systematic logical scientific analysis in this spiritual knowledge also? Why should you follow the interpretations of your fellow human beings, who are just equal to you? You can yourselves analyse the divine statements of God Jesus with your own intellectual faculty based on simple logical analysis. Since only one God created this universe, since only God is the Father of all the human beings in this world and since the

Father must be impartial to all the children, the same God must have written all the religious scriptures of the world. These scriptures cannot and should not contradict each other. If there is any contradiction, that must have been the misinterpretation of some closed minds.

Before Jesus was born, prophets announced Him as 'Emmanuel', meaning that God was coming in human form to live with human beings. Whenever the word Jesus comes, it should mean only 'Emmanuel'. When you say that Jesus is the only path, it means that the human form of God is the only path to reach God. Whenever Jesus utters the word 'I', that word 'I' means 'Emmanuel', who is a general human incarnation of God and not just a particular human incarnation. The reason for the emphasis on the human form of God is that, human beings can have His vision for a long time, can touch Him for a long time, can converse with Him for a long time and can live with Him for a long time when He is in the human body. The Holy Spirit can enter a body of light also, which is called as angel. Such a body can be seen for a little time only since the light has the nature of propagation in the space. Such an angel cannot be touched due to the high intensity of radiation. The angel talks briefly for the same reason. The angel cannot live with human beings for a long time. Thus the human body is most convenient for human beings. This soul goes to the upper world by taking a body of light-energy. For those souls in the upper world, God also appears with a body of bright light-energy. Jesus referred this form of God as the Father of the Heaven. A human being with this materialized body cannot approach God with that powerful energetic body. The meaning of the statement that a human being can approach God only through Jesus is that a material body can approach God through a material body only. God is one and the same whether He is present in the body of light or in the materialized human body. From the point of God, Jesus and the Father of Heaven are one and the same. The milk present in a golden cup is the same as the milk present in a ceramic cup. "Jesus will come again!" means that God will come again and again in human form for every human generation, to avoid the partiality of the Father to a particular human generation. In this context the word Jesus means Emmanuel. The statement that Jesus is the light is a concept of science. The word Jesus indicates the external human body, which is made of the five elements i.e., earth, water, energy, air and space. Space is common for both matter and energy, which is the basis of the concept of volume. Volume is the property of the space. Both matter and energy need space. Earth, water and air constitute matter in solid, liquid and gaseous states. Thus the matter in the human body is another form of energy according to the law of mass-energy equivalence ($E = mc^2$). Thus

the human body of Jesus, which is constituted by matter is a form of energy and thus it is equal to the energetic body of the Father of heaven. Thus from the point of external body also, the Emmanuel and the Father of Heaven are one and the same. A person present in bright silk clothes or dull cotton clothes is one and same. Such interpretations must be logical and also must prove the impartial love of God towards all His children on the earth.

What is Saving?

[Shri Anil Antony, Mumbai, asked Swami some questions critical to the present belief of Christianity. What do you mean by saving? Will Jesus save me if I accept Him as by saviour? What is truth? What is the kingdom of God? Who is Satan? Why rituals are more in Hinduism and not in Christianity? What do you think about worshipping idols, approaching astrologers, and people having super natural powers? How do you explain the Heaven of Kingdom compared in several ways in Holy Bible? Please explain (Luke 9:60-62 2, 12:51-53; Mathew 6:8; John 18:37-38; Mathew 11:28-30, 5:3-8). Swami has answered the questions below.]

Saving from troubles and misery is the general sense of the word saving. In the spiritual sense, saving means cutting all the worldly bonds and establishing the real bond with God, who alone is the truth. God is truth. This means that God is infinite power. This creation is just His imagination and is almost not true. The imagining person is said to be truly existing. The world, which is just His imagination, is not completely 'nothing'. The world is made of an iota of energy of God. God is like the infinite ocean of energy. Compared to God the world is almost nothing. Thus this entire creation is under the full control of God. Just like the person doing some imagination, creates an imaginary world in him, God created this imaginary world in Him. The imagining person can fully control his imaginary world. He can transform any item into any other item. He can raise a dead body in his imaginary world. All the miracles of human incarnations can be explained only by this concept. God who is present in the human incarnation, does all these miracles only to establish this concept. If the world is equally true as God, then the world is equally powerful in comparison to God. In such a case God cannot do whatever He likes. Since the world is least powerful and God is most powerful, God controls the entire world like a very strong person controlling a very weak person. Thus the word 'truth' indicates the omni-potent nature of God. When we say that this world is not true, it indicates the negligible power of the world. Suppose a small ant is there on your shirt, will you say that you and the ant are present in the house? The ant is negligible and is treated as

nothing. Therefore, a person who knows this concept surrenders to God and accepts Him as the saviour. In his eyes the entire world looks like an ant before God. You are a tiny particle in this ant-world. You can understand your position by putting yourself in this relative scale. Assume that this ant is the Infinite Ocean of energy. You are an iota of that ocean. This means your power is negligible before the power of this entire nature. The world is like the ocean and you are like a drop in it. God is like the ocean and the world is a drop in God. You must understand this simile not in terms of volume but in terms of the intensity of the power. When we utter the word God, we immediately imagine Him as a very large figure with unlimited boundaries. Space is also the largest thing that we can think of but it has no power as it is treated has nothing [emptiness or vacuum]. The atom bomb is very small but it has enormous power. Therefore, our idea about God should not be in terms of the three-dimensional space.

When a person imagines a large city, the city is very huge but the person is very small. But that small person has created, maintains and finally dissolves this huge city. He can do anything in this huge city. In fact he is standing outside this huge city. When He wants to enter into this huge imaginary city, He will imagine a small form and identify himself with that form. That small form represents the outside person. This imagined form, with which the outside person (one who is imagining) has identified, is treated as the outside person directly. This small imagined form is the human incarnation. The outside person is God. The huge imaginary city is this world. Thus God identifies Himself with the human incarnation. From this angle the human incarnation and God are one and the same.

There is another angle in which the human incarnation is not the original God but a part and parcel of God. In this angle, God and the human incarnation are treated as Father and Son. You can experience the Father only through this Son. In the third angle the human incarnation is just sent by God into this world as a messenger with some power. Jesus told this truth in all the three angles. Jesus can save any human being who has any one of these three angles. Acceptance of Jesus as your saviour is the essential step in the spiritual effort. Here Jesus means the human incarnation in general. Only God is the saviour. But you cannot approach God directly. Only through the human incarnation can you approach God. This means that you should accept the human incarnation as that very God. In such a case, only the human incarnation becomes your saviour. God is like free electrons flowing in the atmosphere. These electrons are electricity. Then can you heat water by keeping a vessel containing water in the atmosphere? When these electrons enter a medium like the metallic

wire, you can heat water. If the medium is the human form, it is most convenient for you to clear your doubts, to love and serve Him. Therefore, acceptance of Jesus as your Saviour means that you should accept the human incarnation as your saviour.

It is told that Jesus will come again. This means that the human incarnation comes in every human generation. Otherwise, if one generation was only blessed by such fortune, the other generations will charge God as partial and such a charge would be justified. Therefore, if you think that Jesus means only that particular human incarnation, which came about 2000 years back, you have lost the whole concept. Through a particular example, a generalization must be made. If you say that the sodium atom is indivisible, it means an atom of any element is indivisible. If you say that Daniel is born, it means that every human being must be born. If this basic analysis is lost, the entire spiritual castle falls down due to the absence of its foundation.

Does Accepting Jesus Ensure Salvation?

Merely accepting the human incarnation (Jesus) as the Saviour cannot save you. It is told in the Bible that He came to save His people. Who are His people? They are His beloved devotees. They follow His instructions. Jesus did not give any attention to His mother, when He was with His disciples. When a woman shouted that the Mother of Jesus was blessed, Jesus did not agree with her and said that blessed are those who followed His instructions. He says that one should leave parents, wife or husband, children and must be prepared even to carry his own cross for the sake of Jesus. This means that one should be prepared to sacrifice even his life. Therefore, it is a narrow path with thorns. Even to hear this statement your mind is turmoiled with chaotic disturbance. That is the reason why He says that He has come to give peace to you and that He is holding the sword of knowledge in His hand. Therefore, you can be saved only when you reach that state. If you say to the judge that you accept him as your saviour, will he save you and cancel his judgement? If you say to the jailor that you will accept him as your saviour, will he release you from the jail? Therefore, Jesus saves only His dearest devotees. He underwent the suffering on the cross for the sake of only His people. He did not suffer for the sake of all people and He did not release all people from their sins. If such a thing is done, justice is destroyed. The divine administration becomes meaningless. When a devotee leaves everybody and everything for the sake of the human incarnation and participates in His service, such people are called as His

people. Such devotees will never agree for the crucifixion of the Lord for the sake of their sins. Therefore, real saving is only at that stage.

Whether, it is Christianity or Hinduism the beginner cannot come forward if the final stage is shown in the beginning. In Hinduism the saints and in Christianity, the Popes, fathers, brothers and sisters, who are dedicated to the Divine Mission, have left everything and everybody for the sake of God. Actually only such holy saints can be saved since they live according to His prescribed standards. But if this fact is revealed, no common man will come forward. It is the tradition of the divine preacher to show the final result even in the first step. We say to the schoolboy that if he goes to school regularly and studies sincerely, he will become a professor. It is only encouragement. Does that mean that the boy will be appointed as professor as soon as he finishes schooling? He gets encouraged and studies well in the school. Then he will go to college and university and study further. Then he will join as a lecturer, become a reader and then finally become the professor. Therefore, to attract beginners, such encouraging statements are made, which need not be condemned as lies. When a lie is beneficial, it cannot be called a sin. Even if it is the truth, but if it harms, it is a sin. We tell so many lies to our children to encourage them and our aim is only their welfare and not cheating them. Therefore, such statements should be accepted with reference to the level of the devotees.

To recognize God, then to recognize God as the King of this creation and then recognizing His ultimate underlying hidden administration in the entire creation is the essence of spiritual knowledge. We recognize the government and its administration in this world. It is clear because it is visible to the eyes. But God and His administration are invisible. Invisible does not mean non-existent. This world is filled with cosmic energy, which is invisible. That does not mean that cosmic energy does not exist. You can experience the administration of God in every corner of your life. His administration applies to both living and non-living beings of the creation. The non-living sun, wind etc., move constantly following the rules of God. That invisible God comes as a visible human incarnation, and proves all this. When Jesus ordered the storm in the sea to stop, it subsided. Plants, birds, animals and all the human beings are all under His control. When Jesus told a tree to die, the tree died. Jesus controlled sheep and thus He controls animals and birds. The human beings consist of atheists, normal human devotees and real devotees. He also controls the atheists. The disciple of Jesus cut the ear of a soldier who came to arrest Him. But Jesus attached the ear in the proper place. Thus His enemies were also under His

control. The second type, (normal devotees) worships God for solving their worldly problems. He proved that they were also controlled by Him, when He cured their diseases etc. He saved the highest real devotees by suffering on the cross. Thus, He proved Himself to be the controller of all the non-living and living beings. This means that He is the controller of the entire creation. Recognizing this all-controlling administration in the entire world is the recognition of His kingdom. People thought that His kingdom was somewhere in the heaven, above the sky. Jesus said that His kingdom was coming to earth. It means that the human beings on the earth have started recognizing His kingdom on earth, which already exists. There is no place, which is not in His kingdom. There is no king except the human incarnation like Jesus. He is the king of kings. Even Satan is an employee in His kingdom. This creation is created by Him for His entertainment. In a cinema, not only is the hero remunerated, but also the villain. Satan is used to test the devotees through his attractions. Thus Satan is required in the spiritual effort of the human being. In answering a multiple choice question, there are three wrong answers along with one correct answer. The three wrong answers represent Satan, which appear more correct and attract the mind. The power of discrimination of the student becomes more significant only in the presence of such wrong answers. What is the significance of happiness without misery? Nothing and none can oppose the Lord. Satan is required for His divine game.

Rituals

Rituals are there in every religion. Their significance is the effect of the external atmosphere. Baptism is a ritual. All rituals indicate the super natural power of the unimaginable God. Astrologers and black magic etc., are not good from the point of the highest real devotees. But from the point of atheists and scientists, they indicate the super natural element, which leads to the existence of God. Therefore, everything in the tradition is positive from the point of the lowest cadre and simultaneously negative from the point of highest devotees. Even the idol worship is good from the point of lowest devotees. They can not accept the present human incarnation due to their ego and jealousy. They cannot see the energetic forms of God by long penance. They can only retain the concept of God through idols and pictures. Jesus on the cross of the chain worn in the neck of every Christian is an idol. Of course, the idol worship is not direct worship of God, because God does not exist in idols. It is only a model or a representative of the concept. We use models in teaching. When you teach the generation of electricity through a model, flow sheet, or diagram, the

model is not directly the electric generator. But it represents the concept of production of electricity. Idol worship should be limited only to obtaining a representative vision of God for meditation. Therefore, cleaning the idol by bath and decorating is acceptable. You can offer also food to the idol and feel that you are eating the remains. But you should not say that you have really sacrificed to God. Thus, you can see everything as positive from the lower level.

Kingdom of God

The Kingdom of God is compared to a treasure hidden in a field. This means that God is hidden in the human body of the human incarnation. In the Gita the human body is compared with a field (*Idam shareeram...*). Locating the field containing the treasure means identifying the human incarnation. Purchasing the field means serving that human body. If the treasure is announced, the owner will not sell the field. Then it is impossible to get the treasure. This means that it is impossible to serve the real form of the God, who is beyond imagination. The human body of the incarnation is a part of the kingdom of God.

Again the kingdom of God is compared to a merchant who is in search of pearls. This means that the Lord in human body is in search of real devotees. But only one in millions can be the real devotee as said in the Gita (*Kaschit maam ...*). When a merchant finds such a pearl, he purchases it by selling all his property. This means that the human incarnation will go to any extent to save that rarest devotee. Again the kingdom of God is compared to a dragnet, by which all categories are captured and from each category, the good is taken and the bad is thrown. This means that God captures all types of devotees. Some devotees use God for their selfish benefits. Even for them, God answers their prayers and thus God captures them. Out of these devotees, those who are turned in to real devotees are accepted by Him and the others are thrown out. These other type of devotees love God as an instrument to solve their problems and that is not real love.

(Matthew 5:3-8) Mercy and purity are praised because such qualities will develop love for God. Only then will God bless them. Simple mercy and purity related to worldly bonds are of no permanent use. Such good qualities without the element of God, lead to temporary heaven, which is not a permanent fruit. Mere love for the society leads only to a temporary heaven from which one falls back to earth, as said in the Gita (*Ksheenee Punye...*)

(Matthew 11:28-30) The yoke of the Lord is light where as the yoke of human beings is heavy. This means that the work of the Lord will never give misery as there is no selfishness. But the worldly work of human beings becomes heavy due to selfishness that creates anxiety and misery since one is attached to the fruit of the work.

(John 18:37-38) God is Truth. But every truth is not God. For example, it is true if you say that the wind moves. This does not mean that this sentence is God. He said "I am the Truth." He did not say "Truth is Myself". The people who belong to the truth mean the devotees who belong to God. Here the word truth represents God alone and not every truth in the world.

(Matthew 6:8) He said that the Father knows things before you ask. This sentence belongs to the highest devotees. They do not expect anything in return, even for their practical service but the lower devotees aspire for fruits from God even for their theoretical service like prayers. For such low cadre devotees, He said "Ask and it shall be given". For the high level devotees, He suffers for their sins and cancels their evil effects. For lower devotees it is only postponing the punishment to the other place called hell, with added interest.

(Luke 12:51-53) Jesus is evaluating the love towards Him in terms of the decrease in the love of worldly bonds. As the love of a boy for his girlfriend increases, the bonds with his parents weaken proportionately. At the final stage he runs away with the girlfriend, totally discarding his parents. Thus, the detachment from worldly bonds is an indirect measure of the attachment to God. Without the latter, the former is useless. This is explained here. Jesus said that one who could not be detached from one's parents, wife or husband and children and even with one's life cannot be his follower.

(Luke 9:60-62) Let the dead bury the dead. You preach about God. This means that you need not worry about the dead body or its rituals. The reason is that the inert dead body will decompose into the inert five elements. The decomposition reactions are controlled by inert items like entropy, free energy etc. Inert means dead. Therefore, the inert five elements will decompose the dead body and bury it, whether you do the ceremony or not. The Parsi people should be appreciated in this concept because they leave their dead bodies on hills and in forests.

RELIGION AND RATIONALITY

Spirituality: Rational or Irrational?

[June 21, 2005 A person claiming to be a true Christian said that he does not believe in human rationality and the introduction of God through the human body].

Let us begin by asking what is meant by denying human rationality? Does it mean:

- Whatever the human being says, rational (reasonable) or irrational (reasonless), should not be accepted?
- Or whatever is reasonably said by the human being should not be accepted? [Implying that only that which is irrational and said by a human being should be accepted].

If you take the first case, since you are a human being, whatever you say should not be accepted, whether what you say is reasonable or unreasonable. If it is the second case, you would be accepted only if whatever, you said were reasonless. In that case you should be a mad person because only mad people speak reasonless statements. If you say that you are not a mad person, then you should have spoken reasonably, in which case you should not be accepted, since, the reasonable saying of the human being should not be accepted according to the second version.

You say that God should not be introduced into a human being [God entering a human body; incarnation]. Then you are not a true Christian because Christians believe that God is introduced into the human being just like the blood of a father is introduced into the son. A Christian believes that Jesus is the Son of God (Father).

If you say that Jesus is only a messenger of God and not the Son of God, then you are not a Christian and you belong to Islam. Islam says that a messenger is not the Son of God but he is only a servant of God. At this point alone, Christianity separated from Islam. Originally both Islam and Christianity were one religion. Islam treats Jesus as a messenger like Mohammed. Christianity is different from Islam because they treat Jesus to be closely related to God like a son to his father. In fact Christians of a higher order believe that Jesus is directly God because Jesus said the same “Me and My Father are one and the same”. This clearly proves that God

and the human incarnation are one and the same. Therefore, being a true Christian, you should accept that God enters the human being or even temporarily becomes the human being. In both the cases, God either enters or pervades all over the human being. In the case of a human incarnation, if you deny both these possibilities, then your Christianity becomes Islam and you are not at all a Christian because you are denying the very fundamental concept of Christianity.

Three views of human incarnation

In Hinduism all the three concepts are present:

1. Advaita (monism) of Shankara says that the Lord and the human being become one and the same in the case of human incarnation. The example is Rama. In this case God pervaded all over the human body of Rama.
2. Visishta Advaita (qualified monism) of Ramanuja says that the Lord is present in the heart of the human being as in the case of a [partial] human incarnation, such as Hanuman, who tore His heart and showed Rama in it.
3. Dwaita (dualism) of Madhvacharya says that the Lord is separate in heaven and sends His servant to this earth as a messenger. For example, Balarama is an incarnation of Adishesha, who is the servant of Lord Vishnu in heaven.

Thus, Hinduism contains all the three concepts. The first two concepts are called Christianity and the third concept is called Islam. The Mahayana branch of Buddhism worships Buddha in the form of statutes as God or as a devotee in whose heart God is present. In fact according to Hinduism Buddha is directly the Lord since He is treated as one of the ten human incarnations of the Lord. Just like Christianity arose from Islam, Buddhism arose from Hinduism. The Heenayana branch of Buddhism treats Buddha as a preacher of divine knowledge and treats Him as an ordinary human being. This concept is the concept of Islam or the concept of Madhvacharya in Hinduism. Thus, Hinduism is a mini model of all the world religions. Science represents atheism. Even this atheism is represented in Hinduism by the sect of Charvaka (Nastika Matam). All the sects of Hinduism are like the religions in the world. Whatever is there in the world, is present in Hinduism. Universal Spirituality brings the unity of all religions in the world and thus it brings unity in all the sects in Hinduism too.

Necessity of reason

Rationality is the essence of science. The scientist will laugh if you speak anything irrational (reasonless). Even in the small matters of this

world, we analyze with reason and logic before we follow it and we say that we should not be emotional in taking any decision. Then think how logical we should be in such a great spiritual effort, if you want to attain real success? In Christianity, Jesus is called as Emmanuel, which means the God who has come down from heaven to live with us. Only a human form can live with us and guide us by His knowledge. The Jewish priests at that time also did not believe in Jesus as God or the Son of God or even as a messenger of God. They did not like God to be introduced in a human being as you say now. They believed only in the dead messengers of the past and not in Jesus, who was the living messenger. The same logic applies today as well. You believe in the messenger who does not exist now. You do not believe in the messenger who exists before your eyes, now.

Jesus said that He will come again. It means that the human incarnation will come again and the same story repeats. The same Jesus is present today and the same people who were blind with egoism and jealousy are again present today. Therefore, I say, history repeats itself. As Jesus was insulted then, egoistic and jealous people will insult Jesus today as well. Jesus will come in every human generation to give His direct contact to the devotees. Otherwise, Lord Jesus becomes partial, because He gave direct contact to only one generation and not to other generations. He clarified the doubts of only one generation through His direct voice while in other human generations, He allows the immature human devotees to answer the doubts of other devotees. He provided the fortune of touching His feet to only one generation and other generations are deprived of that fortune. This makes Jesus totally partial and you say that God is impartial. All the religions also say the same. How can you justify this important statement that God is impartial?

Therefore, we have accepted that God comes in human form like Jesus in every human generation. In order to avoid answering this question, you are saying that reason should be avoided. When reasoning is discarded, you need not answer any question. Whatever you say that alone must be taken to be the truth. You are rigid without any logic and this is blind conservatism. This cancer is present in every religion and humanity is always divided by this cancer. You are opposing the unity of humanity and want to disturb world peace. God will not tolerate you, and you will be thrown into permanent hell for misleading ignorant people.

Jesus used reason

If you read the Bible, Jesus gives reason everywhere in His concepts. For every statement He gives the reason. When the priests told Him that He should not have saved the animal, which had fallen in a pit on the festival day, He gave the reason for His effort to save that animal. He analyzed the Old Testament and gave logical interpretations. He did not mind cutting some irrational blind statements present in the Old Testament, by giving rational modifications. He fulfilled His duty as the true guide of humanity. Whenever He leaves the world, these rigid people twist and pollute the meanings of the scriptures. To rectify this, He comes again and again. When the teacher leaves for a few minutes the class becomes indisciplined. The teacher comes to the class again and again.

For teaching, the human form is essential. A statue can not teach you. If you think of Him as formless, He cannot speak to you from the sky or space or air. The human body is the most convenient medium for human beings to hear the preaching of God. The main goal of God is to preach to human beings, correct them and put them on the right spiritual path. For beginners, He does some miracles as signs for His presence in the human body. The realized souls will detect Him even without those signs. Sharp sheep see the shepherd and come near him by recognizing him with their eyes. Some duller sheep come near him by hearing his voice, which is like a miracle. The dumbest sheep try to go away and are punished by the stick of shepherd, which is nothing but permanent hell.

Therefore, if you keep Jesus in the place of the present human incarnation and place the same blind priests in the place of present blind followers, you can understand the truth because the same story and the same cinema is repeated with different actors having different names. This is the best way of understanding the truth. Those priests also opposed Jesus, when He argued with wonderful reasoning. The duty of the teacher finishes by teaching clearly to the class. It is up to the student to grasp it and pass or twist it and fail, following the sweet emotional advice of bad blind friends. The Lord is not worried about the percentage of students passing because there is no fault in His teaching. He should not be blamed for the passing or failure of the students. The student himself is to be blamed. When the messenger comes to the earth, he delivers his duty so that God is pleased with him in the upper world. He is not bothered about getting fame in this world or the number of followers. God will not find fault with the messenger if the human beings do not pass. He finds fault with the messenger if the message is not properly delivered. Jesus never bothered

about the propagation of His knowledge. His aim was only to sit on the right side of His pleased Father after doing the duty assigned by Him. He never cared even if people rejected, insulted and even crucified Him. His aim was God and not the world.

How to Worship Jesus?

For ignorant people, the personality of Jesus is a human being crying on the cross and shedding blood. This personality will kindle the heart of any human being. Initially this will be the attraction for the beginners. But if you stick to this personality only, that body has gone once and for all. Now you can only worship an imaginary statute of His form on the cross. That same human body will never appear again in the physical level. For such ignorant people, Jesus will never come again because the same physical body will never appear again. Only an energetic form can appear to the eyes for a few moments. Even if you say that you have seen the same physical body now, you still cannot show it to others. When Jesus was alive, if someone said, “He is the Jesus”, every visitor could see Him with his eyes. Now that same situation is not there.

The real inner personality of Jesus is His divine knowledge, which is the Holy Bible. That divine knowledge is the inseparable characteristic of the inner unimaginable God. Then that inner God comes in another human body. This divine knowledge appears again, as it is the inseparable sign of the God. Jesus is this inner personality for the realized scholars.

Similarly the beautiful Krishna with a flute attracts the beginners but His inner personality is His divine knowledge, which is the Bhagavad Gita. When Jesus said that He will come again and Krishna said that He will come again and again whenever there is a necessity, it refers to the inner personality. The unimaginable God along with His inseparable sign, which is the divine knowledge, is coming again and again. This interpretation is reasonable. The inner God by Himself is unimaginable and beyond reason. When this inner God wants to give His experience to human beings, He cannot follow irrational or unimaginable ways, in which case, He can not be experienced. The purpose fails. Therefore, the unimaginable God adopts rational procedures and enters a rational medium to give His experience to human beings. God is unimaginable but His experience should be imaginable. For this purpose He enters the reasonable medium i.e., human body that can be seen and touched.

Only the human body can live with us (Emmanuel) and we can clarify our doubts only with the human body. You blame Me that I am introducing God into the human body, but what have you done? You have blended God

with the human body of Jesus and say that only Jesus is God. You say that Jesus became alive again since the dead body disappeared. I agree. He might have controlled His life for some more time. But it is against the rules of nature and science, if you say that the same physical body is alive even today. It is completely irrational unless you can show the physical body of Jesus even to a non-believer. Now to avoid My argument you say that rationality must be rejected. I apply the same argument even to the body of Krishna. It was cremated by Arjuna and the body cannot return back. Of course the Lord can use His special power to make it permanently alive. But that will violate the rules of His own administration. All the rules in the creation are His rules alone. No sensible administrator will violate his own rules, when an alternative is possible. The alternative is to come again in another human body.

The body is like a shirt as told in the Gita. The person is not the shirt and the shirt is not the person. The Gita says that God is not modified into the human body (*Avyaktam Vyakti Mapannam...*). The person did not become the shirt but He wears the shirt as said in the Gita (*Manusheem Tanum...*). The Lord wears the human body and does not become the human body. If you touch the shirt present on His body you are getting the experience of the inner body. Similarly the inner God gives His experience through the external body. You are blaming Me for introducing God into human body but you have made God turn into the human body itself. You have made another mistake by saying that God is only that particular human body, called as Jesus. It is a mistake because in such a case when the human body is destroyed, God is not destroyed. When the shirt is torn into pieces the person is not cut. Recognition of this inner personality in all the shirts of various religions, which are various human incarnations, is Universal Spirituality.

The House of Universal Spirituality

You may change any religion but you are in the house of Universal Spirituality. You have gone from one room to another room of the same house. If you go out of the house, then you have become an atheist and then only your case is miserable. As long as you remain a theist, you are in our house alone. In whatever room you may be, My advice to you is that you should recognize the same air, the same space and the same light present in every room. Also, all the walls and roof of every room are made of the same material. In whatever room you may be present you must realize the truth and awaken with divine knowledge; do not sleep with ignorance. The sleep and awakening are also common in every room. Every religion

contains both the ignorance (sleep) and the divine knowledge (awakening). Every religion contains the same human incarnation having the same external physical body and the same internal unimaginable God. Change from the ignorance to awakening in whatever room you may be present. You are not Jesus, who is the judge and whose statement should be taken without any logic. Both of us are devotees of Jesus and the statements of both of us cannot be the judgments. We have to argue like advocates in the court, to find out the true version of the statement of Jesus. No human being has the right to reject logic in finding out the truth. The judge can say “No arguments. Here is my judgment”. But the advocate cannot say this to another advocate. When the truth is found out by the mutual arguments of both the advocates, both are benefited because the truth is now known to both.

The Search for the Truth

Therefore, you should take My knowledge in the search of the truth and should not take it as personal defeat or personal success. We both are colleagues having a common aim, which is finding out the truth. Without a medium no fruit can be achieved. Without the wire, you can not move the fan with the help of the electrons (electricity) flowing in the atmosphere. Even for an abstract thing, a physical medium of expression is needed. When you love somebody, you give a gift to him. The gift is the physical medium through which the abstract love is experienced. Abstract means that which imaginable but unseen. God is unimaginable and also unseen. Therefore, the physical medium is very essential for experiencing God. Even if you treat the messenger as an ordinary human being, he brought the message to you from God and He is the only person who can take your prayer to God.

The sun is in the sky and the lens is on the earth. The power of sun enters the lens. Both the sun and the illuminated lens are the sources of the solar energy. Both can be treated as one and the same. If you insult a policeman, the I.G. [Inspector General] feels insulted. Thus, God identifies Himself with the servant. Adishesha was the servant of Lord Vishnu and came as the human incarnation called as Balarama. Balarama is considered as one of the ten incarnations of the Lord. When the divine power (Holy Spirit) dawned on Jesus, He became God throughout His life. By this, God pervaded all over the body of the Jesus. God lived in His body and so He said that He and His Father were one and the same. When the body was ready for destruction on the cross, God left that human body and so He cried “O Lord, why did you leave Me?” Therefore, the eternal God leaves

one human incarnation and enters another human body for the next generation. Without the physical medium, one cannot directly approach the unimaginable God and so He said “One can approach My Father through Me only”. Here the word Me means the human body of the incarnation and not only that particular human body. If God is only that particular body, then that body which was God, got crucified and so God was destroyed then itself. Then “Jesus will come again” would become false. Here the word Jesus indicates the internal eternal God, who was experienced through the body of Jesus. If you have blind faith and follow someone, who exploits you by kindling your ignorance and emotion, one day or another, your inner consciousness will repel and rebel. Jesus never said “Follow Me blindly. Ask Me no reason”. The priests said like that, and the blind people followed them and discarded Lord Jesus. But the preaching of Lord Jesus convinced a few people. They always addressed Him as preacher. A preacher will always teach the subject with logic and analysis. Only a military officer will say “No arguments; just follow orders”. God is fully capable of preaching to you through logic and analysis with fine reasoning. What is the necessity for Him to stoop down to the level of a layman or a madman to avoid reasoning?

Logic and faith

In catching the Lord, you must analyze thoroughly. Otherwise there is a danger of catching a false blind preacher. Once you are sure of the Lord, your faith should start, which should be above analysis and logic. The reason is that He is above logic. But to filter out the fraud preachers, analysis is essential. Your faith should not contain logic, but it should stand on the base firm logic. You must achieve the faith through logic and stop the logic after attaining faith. The human incarnation is never accepted in the past, present and future because the egoism and jealousy of human beings are never crucified. When God is fully revealed in the human incarnation, people reject Him due to egoism and jealousy. If God is completely hidden in the human incarnation, then also they will reject Him with negligence by treating Him as an ordinary human being.

Therefore, the human incarnation should neither express God fully nor should He hide the God in Him completely. He should express the God only to the extent that can remove the negligence of people but should hide God to the extent, that it does not raise egoism and jealousy in the hearts of the devotees. The behavior of the human incarnation is thus a perfect balance of these two points. The human incarnation Himself is a balanced mixture of the unimaginable God and the physically perceivable human

body. The unimaginability or inexplicability of God, called as Brahman, Jehovah or Allah, is expressed through the silence of Buddha. Buddha kept silent about God to indicate that God is beyond words and imagination. Some followers immediately misunderstood Buddha as an atheist and the most pitiable point is that He Himself was one of the ten incarnations of the Lord. You can neither reach God directly due to His unimaginable nature, nor can you recognize Him when He comes to you in human form due to your negligence. The final result is only a total loss in any case. I pity this unfortunate humanity in this ultimate spiritual point. This makes the souls rotate in the cycle of creation continuously for the eternal entertainment of the Lord and perhaps that is the intrinsic wish of the Lord!

GOD'S GUIDANCE

Approaching God

[June 25, 2005] The direction from God is always true. But then how to approach the formless God? If you ask something to God, He will not reply from the sky. If you approach God in a form, it must be through the human form only because only a human form can reply. But in which human form is God present? God is present in a particular human form. Even some human beings, in whom God is not present, are claiming that they are God. The actual human incarnation sometimes keeps silent. Sometimes He says that He is God and sometimes says that He is not God.

Arjuna asked Krishna for direction. Now from his point of view, Krishna may or may not be God. Therefore, even though Krishna was preaching about the direction, Arjuna did not believe blindly. He asked questions at every stage and analyzed the direction given by Krishna. Taking the benefit of doubt, he considered Krishna only as a human being and discussed with Him at length and in depth. Even after seeing the vision of Vishwarupam¹, he continued the discussions for a long time. This means he did not give any value to the miraculous vision. Even demons can give visions to others. Ravana showed a vision to Rama in which he appeared to be killing Sita. Rama believed and wept and wanted to stop the war. But Vibhishana² told Him that the vision was false and was created by the demon Ravana. Therefore, one should not decide based on the visions seen by the eyes alone. Satan showed a vision to Jesus in which he offered the entire world to Jesus. One should not believe the mind with emotion. Sometimes the mind is also affected by the tricks of Satan. When Rama went to catch the golden deer, Sita heard the voice of Rama crying for help. Sita decided that Rama was in danger. But Lakshmana argued that Rama can never be in danger. Finally Sita was proven wrong and Lakshmana was correct. Therefore, the emotional mind will mislead but the logical and analytical knowledge of the brain will not. Hanuman thought of committing suicide when Sita was not found in Lanka. But He analyzed and dropped the idea. Therefore logical, analytical knowledge and discussion can alone

¹ Cosmic Vision of the Lord with various manifestations and Universes.

² Ravana's younger brother who was a devotee of Lord Rama

give the correct direction. In the beginning of the Gita, Krishna told Arjuna “*Dadami Buddhiyogam Te...*” which means that only by logical analysis of the brain, can God be achieved. After achieving God, logic must be closed and the heart must be opened. Shankara also said “*Jnanaadeva Tu Kaivalyam...*”, which means that only through divine knowledge can one achieve God. After achieving God, devotion and service will come. One cannot achieve God through devotion, because unless you recognize the correct form of God, how can you devote yourself to that form? You must select one girl through analysis and fix her as your wife and then only love and serve her. How can you fix the best girl without analysis?

At the time of Jesus, there were priests who always thought that old is gold and past is the last word. They hated the present. They had no logic. When they arrested Jesus, there were no proper discussions and logical analysis about His case. When there were no logical discussions, He was crucified based on simple emotional slogans. His death was not justified and therefore He rose and walked out. When a soldier was leaving finally, he pierced the stomach of Jesus with his weapon. Then blood came out. Blood will not come out from a dead body. Jesus was alive and He was brought down by His disciples. Then He was kept in the cave. He knew the protection of His life. He walked into India and met the king Salivahana and talked with him. His conversation was recorded in ‘*Bhavishaya Purana*’ of Vyasa. This scripture speaks about the future. Vyasa wrote this long back. The verse in scripture is “*Isha Putram Cha Mam Viddhi, Kumari Garbha Sambhavam, Mlecha Dharmasya Vaktaram...*”, which means “ I am the son of the Father of heaven. I was born to an unmarried girl. I preached spirituality to the Mlechas”. [Mlechas, is a general term for the common ancestors of today’s Christians, Muslims and Jews]. Thus spoke Jesus to Salivahana. He stayed in India till He attained the age of eighty-five years and died in Kashmir. You can find the buried tomb of Jesus there even today. On the tomb it is written “Jesus” in the Hebrew language. Jesus disappeared from His home at the age of 16 years. He returned only at the age of 30 years. He was crucified in His 32nd year. From the 16th year He was in the Himalayas in the association of several sages. He was a good Sanskrit scholar. He studied the Hindu philosophy and this is the reason the Christian and Hindu philosophies are almost similar in concepts. Krishna declared that He was God. Jesus declared that He and His Father were one and the same. Krishna said that He would come whenever there is a necessity. Jesus said that He would come again. Krishna said that He is the only ultimate goal. Jesus said that one could attain God through Him alone. All these are the same concepts.

Distinguishing God in Human Form

There is a difference between God in human form and a human being posing as God. To differentiate between both, analysis is essential like in the separation of the original diamond from an artificial diamond. Once you select the original diamond, there is no need of further analysis and you can kiss and love the diamond. Krishna was God in human form and Paundraka Vasudeva was a human being posing as God³. Krishna told the Bhagavad Gita and the latter could not preach any knowledge. Except for this difference, the external dress and performing miracles were common in both. The priests of Jerusalem believed in the dead messengers of the past and did not believe the living messenger (Jesus). Jesus said, “Let the dead bury dead”. This means the priests were dead because they always lived in the past and never in the present. Those who live in the past are dead and those who live in the present are alive. This means that the dead priests will attend to the dead messengers and the living disciples will attend to the present living messenger. When Jesus told His disciples that He would come again, it means that the human incarnation will come again for every future generation. Therefore, Christianity believes in the human incarnation that comes every time as in Hinduism. There is no difference between the two philosophies. The human incarnations of all the religions always tell the same point. The followers do not take the right interpretation and mock at the other religions. Christians criticize Krishna and Mohammed for killing the evil people. They say that Jesus changed all the evil people only through love. Then why did people crucify Him? Why did they not change by His love? Why then does Christianity suggest permanent hell for sinners after the enquiry? If love can change everybody, there should not be a hell at all! Jesus said that it is better to punish yourself instead of falling into hell permanently. Therefore, He was indicating the punishment and hell. He was never against the punishment of evil people.

The L.K.G. (lower kindergarten) students cannot be controlled by words like college students. They need a strong cane for discipline. The followers always misinterpret their original preachers. Krishna tried His best to change the Kauravas but after all His efforts failed, only as a last resort, He punished them. Similarly, Mohammed fought as a last resort only. In fact Mohammed was the incarnation ‘Kalki’ who killed evil people with a sword, riding on the horse. Krishna is Buddha while preaching the

³ King of Pundra kingdom who imitated Lord Krishna, was killed by Him in battle

Gita. He was Jesus when He showed kindness on Sudama and Draupadi⁴. He was Mohammad in killing the demons. For protecting the good people (Pandavas) and for punishing Kauravas, Krishna was cursed by Gandhari because of which, He died by the arrow shot on His foot⁵. This was His crucifixion for the sake of good people like Pandavas. Both Jesus and Krishna died shedding their blood. He took the punishment on Him to protect the real devotees like Pandavas. Krishna and Jesus were born in similar situations. Devilish people killed the children born on their birth dates. Krishna left Vrindavanam when He was 16 years old which is also similar to Jesus. Krishna met the Gopikas again on the seashore when He was 30 years old. Similarly Jesus returned home at the same age. Jesus quoted several scriptures of Hinduism, which were later filtered out from the Bible.

Conversion

I am neither Hindu nor Christian. I belong to Universal Spirituality, which means that I am a true Hindu and therefore simultaneously a true Christian. I would like to question whether the conversion that is being done, is based on the conversion of religion or of spirituality. If it is a religious conversion, I am not interested in the topic. If it is a spiritual conversion, there is no need because all religions have the same spirituality. Religion is only an external dress and spirituality is the same person present in all the types of dress. If the religious conversion is aimed at a political background by which a religion wants to increase its number of followers and thus wants to have a single kingdom of Christians or Hindus, there is no spirituality in it. When Jesus thought of spreading the kingdom of God, a revolutionary [rebel] thought that Jesus was aiming to remove the Roman government and establish a Jewish rule. Jesus refused to join hands with that revolutionary. If you are prosperous, the first people who are jealous are the people of your own religious community. If you are trying to convert the entire world in to one religion, the entire world will become jealous when you prosper. Is this the ultimate result you desire?

Only the minority indicates real spirituality to reach God as said by both Jesus and Krishna. Jesus said that the path leading towards Him is very narrow. Krishna told in the Gita that only one in millions can reach Him. Therefore, only the minority is supported by the Lord and not the majority. Quality lies only in the minority and not in the majority. Jesus

⁴ Incidents when Sudama's poverty is removed by Lord Krishna's grace and Draupadi is miraculously covered by an endless stream of sari (clothing) when she was being disrobed in public by the Kauravas.

⁵ Incident when Krishna is accidentally shot by a hunter's arrow.

said that wherever two or three people associate to praise the Lord, the Lord dwells there. This indicates a qualitative minority and not the ignorant majority. You say that Hindus are worried about the conversion of Hindus into Christians. But I find that at least a few Christians are also converted into Hindus. Perhaps, the Hindu is worried since both the rates of conversions are not equal. If your worry is based on this point, you are not against the concept of conversion. If you are against the concept of conversion, you should not have agreed to convert Christians into Hindus also. I am completely against conversion from one religion to another religion because all religions have the same spirituality and the same God. The external dress of God and the language of the spirituality-syllabus differ from one religion to another. Therefore, there is no meaning in conversion. It is like two different classes of the same school in different languages. The two classes belong to the same standard and the same teacher goes and teaches the same syllabus to the two classes in their respective languages. Even if a person changes one class for another, the teacher and the syllabus remain the same. Whatever may be the religion, the devotee who converts, remains as a theist alone. If a theist becomes an atheist, then we shall have to worry about him. Thus by conversion no religion gains anything and no religion loses anything. After all, the person is in the same house of spirituality and he has changed from one room to the other. I don't know why some people are anxious about conversion and some other people desire conversion. The person does not develop any better by conversion. If a student changes one section for another, his standard does not increase. Only his language is changed; the syllabus remains the same. Thus by conversion, one has changed the culture and language only but not the actual substance called as spirituality. Change of culture is not spiritual progress. In every language all standards are present. He should try to go to the higher standard in his own language and that is called as academic progress. Similarly one should try to go to higher levels of spirituality in one's own religion. One should go up vertically from the lower standard to the higher standard in one's own religion to reach the goal quickly, but not go horizontally from one religion to the other religion. The former is called as progress and latter is a waste of energy and time.

If a Christian is converting a Hindu into Christianity, My advice to him is "Why are you so much particular about the change in the culture, which is the external religion. The internal spirituality remains same and therefore you have done only external conversion but not the internal conversion. Since spirituality in both religions remains the same, you have not converted him at all. You have plenty of money and a broad mind to

sacrifice. You can help the poor Hindu because he is a poor theist. He is not atheist.” On the same occasion I advise Hindus also like this, “Most Hindus are poor. The rich Hindu minority has no broad mind to sacrifice to poor fellow Hindus. Neither do you help the poor people of Hinduism, nor do you allow them to get help from broad-minded, rich Christians. Majority of Christians are rich and also broad-minded. Why do you worry? The Hindu did not become an atheist by becoming a Christian. Only his external dress is changed. He has just changed his shirt and you need not worry about it.”

I wish that every human being in this world recognizes the underlying common basis of all the religions, which is Universal Spirituality. If that is realized, a Christian will not worry even if the entire world becomes Hindu and a Hindu will not worry even if the entire world becomes Christian. Both the Christian and the Hindu should worry if the entire world is filled with atheists. Any human being can wear a dress of any color. Nothing is gained if the majority wears shirts of a particular color and if one celebrates that as a victory; there cannot be greater foolish ignorance than this. One should become the fish living in the unlimited ocean of Universal Spirituality. One should not linger as a stagnant fish in his own river called as religion. If the fish of the river is patient enough to travel to the end of its religion-river, it will find the above-said ocean.

One can follow the religion of his choice in this world. All religions are equal but all the steps in each religion are not equal. All standards in a school are not equal but all classes in different languages of the same standard are equal. The formless God, God with form, like statues and finally the human form of God are respectively the school, college and university levels. Hanuman is the highest among devotees and He also gained the highest result, which is the post of the future Creator⁶. Nobody can be wiser, more devoted and more gifted than Hanuman. He worshipped Rama who was the human form of God in His time. In Valmiki Ramayana, there was no single reference of Hanuman worshipping formless God or energetic forms like Brahma, Vishnu etc., or statues. Similarly there was no single reference of him doing bhajans, meditation by mind or discussing about God using intelligence. Hanuman silently worked for the Lord and got the result also silently. Thus the human form of God and practical participation in His work are the highest steps to please the Lord. You should not say that all the steps are equal in a staircase, but all the staircases are equal.

⁶ Lord Rama made Hanuman as the Creator for the next Manvantara (creation cycle)

GURU POURNIMA

Removal of Ignorance

[July 22, 2005] The word Guru means Removal of Ignorance, which is like darkness. The letter 'Gu' indicates 'darkness' and the letter 'Ru' indicates its removal. This darkness is not in a physical sense, which can be removed by sunlight. Some people worship the sun as Guru. But it is not correct because the sun is only an inert globe and can only remove the physical darkness. Removal of darkness by the sun is the best simile or an example or a representative model of the concept. You should not think that the model itself is the concept. The concept is removal of ignorance by the Lord who comes in the form of a spiritual preacher called as 'Sadguru'. When you are in a state of unawareness of a concept, such a state is called as ignorance (Ajnana). Now when you are aware of the concept, the knowledge (Jnana) has come to you. Any Guru (preacher) can remove ignorance and can give the knowledge of a concept. But only Sadguru, who is the Lord in human form, can show the correct concept by discrimination and logical analysis (Vijnana). This correct concept is the final conclusion (Prajnana). Therefore, Guru is one who gives Jnana by removing Ajnana.

Suppose you are ignorant of the knowledge of physics. The Guru removes your ignorance by giving the knowledge of physics. This knowledge of physics is Jnana, which can be called as Bhowtika Shastra Jnana. Like this there are several forms of knowledge, which are related to this world and all these forms can be called as knowledge. Therefore, you can call your physics teacher also as your Guru. The knowledge of this world can give you food, money and comforts in this world. But this knowledge cannot save you after death, which you will fully realize in the last minutes of your life. The knowledge, which can save you forever, is the best knowledge and that is called as 'Prajnana'. The suffix 'Pra' means best. This Prajnana is the divine knowledge and is also called as 'Brahma Jnana'. In the name of Prajnana again there are several wrong and misleading concepts. You have to separate them. In Prajnana again there are several steps and you should not sit on the lower step thinking that it is the final step. The true spiritual knowledge must be filtered from all the impurities and the various steps in the pure spiritual knowledge should also

be realized. All this is possible only by the logical analysis (Yukti), which does not contradict the experience of realized souls (Anubhava) and which follows the word of God (Veda) and its following texts written by the sages (Smriti). All this process is called Vijnana and the final conclusions are called Prajnana. Vijnana and Prajnana are possible only with the help of Sadguru.

Knowledge, love and bliss are the qualities of awareness. Wherever these three are present, awareness must be present. But the reverse is not true. Wherever the awareness is present these three need not exist. Wherever a gold chain is present, gold must exist there. But wherever gold exists, the chain need not exist there. Therefore, you should not call mere awareness as the Lord (Brahman) because an animal having mere awareness need not have these three qualities. Even all men do not have these qualities. Only the Lord in human form has these three qualities, which are infinitely intensive [in infinite intensity].

Today we should remember the three divine spiritual preachers, who are Shankara, Ramanuja and Madhva. Sage Vyasa is like Brahman where as these three preachers are like Brahma, Vishnu and Shiva. The three-faced Datta represents Sage Vyasa with the faces of these three spiritual preachers. In fact Vyasa is Datta because He is given in human form to this world from whom the ocean of Vijnana flowed, and gave the divine nectar (Prajnana), on being churning by these three preachers. The basic tortoise, the golden hill (Meru) and the king of serpents (Adishesha) are the churning instruments. The hill is Shankara, the serpent is Ramanuja and the tortoise is Madhva. [This refers to the mythological story of the churning of the Milk Ocean by the gods and demons, where the tortoise was the pivot, Hill Meru was the stirrer, and the Snake Vasuki was the belt that was pulled to and fro to churn the ocean. The Divine Nectar, Amritam, was one of products of the churning process]. Today we are remembering Vyasa with the faces of these three preachers means that we are remembering Lord Datta with the faces of the three divine forms. Datta is Brahman. Madhva is Brahma. Ramanuja is Vishnu. Shankara is Shiva.

Shankara preached the knowledge of self. Self is pure awareness. Self is the common item in all living beings. This self is called as the casual body. Thus in this world-drama all roles are basically just actors or souls. In every role, the actor is present. Similarly in every living being the soul is present. This relationship between souls is the relationship between co-actors that existed before the drama and will exist even after the drama. This co-actor relationship or the relationship between souls is real compared to the relationships between external subtle and gross bodies. The

subtle body is made of feelings, which are like actions and dialogues in the drama. The gross bodies are like the external dresses. Both the subtle bodies and gross bodies are unreal compared to the casual body. Again between the gross bodies and subtle bodies, the subtle bodies are more realistic because even after the drama one may carry on the feelings and dialogues to his home; but not the dress. Similarly the gross body is left over here [at the time of death] and the subtle body goes out. Some scholars are able to destroy this subtle body also and remain as souls.

Once you get rid of the illusion of the gross and subtle bodies, and remain only as a soul, justice can be established in this world. The relationship between the dress-roles or gross bodies is in terms of family bonds, relation bonds, caste bonds, nationality bonds and religion bonds. If one realizes all living beings are only co-actors (souls), all the above bonds vanish physically and mentally. The physical bond disappears when the gross body is destroyed here. But the mental bond continues with the soul and that is destroyed when the subtle body is destroyed. Thus realization of these false bonds and realisation of the only true bond in this world, which is the bond between souls as co-actors is self-knowledge established by Shankara.

When the family bonds disappear, one will not torture or kill another person for wealth to be earned for his family members. The bond with this physical body is the bond with the external dress in the drama. When one realizes the blind attraction to his body and to his family members, corruption will disappear in this world. Valmiki was a robber in the forest and would rob the wealth of travellers. One day sage Narada came and asked him whether his family members would share his sin. Valmiki went and asked his family members about this point. They refused to share his sin. In fact even if they had agreed to share, the sin cannot be shared according to the rules of karma, because Valmiki was doing the sin based on his blind attraction towards them. They never asked him to do the sin in order to provide them with comforts. No family asks anybody to do this. Therefore, this spiritual knowledge alone can transform people and corruption can be permanently removed. Fear of courts and police in this world, can never control sin because people very easily find alternative ways [of avoiding getting caught by the police]. Fear of hell is also unable to control sin because the blind attraction is more powerful than the fear. The only way to remove this blind attraction and eradicate sin from this world is to divert that very blind attraction towards God. When the attraction is fixed on the Lord and the reality of family bonds is known, the sin is controlled.

Similarly, the attraction to one's nation in terms of devotion to the motherland is again a false bond. This entire earth belongs to the Lord. Different sons are living in different rooms according to their convenience and the whole house belongs to the father. If this truth is realized, wars between countries for the sake of national boundaries will disappear. For the foolishness of the leader of a country, several human lives are lost in a war. Human life is very precious because human life is meant for spiritual realisation and this realisation must stop even suicides.

Similarly, the bonds with one's religion are leading to genocides and if you realise the concept of one God and the concept of souls as co-actors, all this also looks false and foolish. The realisation of the producer and the director of the drama who is the Lord and the employer of all the actors is called as the knowledge of the Lord (Brahma Jnana). When self-realisation (Atma Jnana) is achieved, the excess blind attractions are at least controlled, leading to the establishment of the justice in this world. This is called as Pravritti and God is pleased with you for this. But inspite of doing so, you are still an outsider because you have not entered Nivritti, which is his inner circle. But still the Lord is pleased with you though you are in Pravritti.

Nivritti means the introduction of producer and director of the drama who has also entered into the drama in a role. When you shift the attraction from the family and other bonds towards the Lord, you are entering into inner circle or Nivritti. The reduction of the excessive strength of the bond in Pravritti, is achieved by self-realisation (Atma Jnana). When the bond disappears completely, it is Brahma Jnana or Realisation of the Lord or Nivritti. Shankara propagated self-realisation and thus established justice in the world. Self-realisation is very easy because the self is present in every human being. There is no difficulty in searching the Self, whereas there is a lot of difficulty in searching the Lord in human form (Brahma Jnana). There is no risk in the search of the self because you are sure to reach the self within your body. It is like searching money present in your own house. But in the search of the Lord in human form in this world, you may be misled and you cannot be sure that you will catch the human incarnation. Jealousy and egoism will not come in the way of reaching the self but these two are obstructions in the way of identifying the human incarnation.

Ramanuja established the Brahma Jnana by introducing Lord Vishnu as God and Lord Krishna and Rama as His human incarnations. Ramanuja established devotion that is necessary for Nivritti, where as Shankara established justice in Pravritti. After reaching the goal in Nivritti, the duty

of the devotee is to do service to the Lord without aspiring for anything in return. Madhva established this service.

Nivritti means cutting all the worldly bonds and having the strongest bond with the Lord. This is like getting cent per cent in the examination. Pravritti is to reduce the extra strength of the worldly bonds so that justice is established in Pravritti and thus the Lord is pleased. You may be pleased with an outsider and you may be pleased with your wife. But there is a huge difference between the two. The same difference is there when the Lord is pleased with you in Pravritti, when you follow justice by reducing the extra strength of worldly bonds and when the Lord is pleased with you in Nivritti when you cut all the worldly bonds for the sake of the Lord. Everybody has equal possibility to reach Nivritti even though only one person in millions and that too in one birth out of millions of births, can reach Nivritti. Only one can get the gold medal in the class but every student can try since there is an equal possibility to achieve it. Therefore Nivritti must be explained to all as final goal.

Let everybody try for Nivritti so that they will at least succeed in Pravritti. If everybody tries for the gold medal by getting cent per cent, at least everybody will pass. If you teach only Pravritti and keep it as the goal, then everybody fails. If you keep 40 per cent (passing marks) as the goal, every student will fail. If you try to completely destroy the worldly bonds and try to have only one bond with the Lord, at least you will reduce the strength of worldly bonds and you have at least a thin bond with the Lord. This is the passing mark. The scriptures of Jainism and Buddhism preach only ethical rules and living for justice without mentioning the name of God. In this level the only fear that one has in doing sins is from courts and the police. He tries to escape punishment from the courts and the police by bribery and thus he fails to succeed in Pravritti. Since there is no mention of God, there is no question of pleasing God.

If you see the scripture of Islam, it mentions God (Allah) and eternal hell. At least the fear of hell controls the sins. But the blind attraction for the worldly bonds is so intense that it overcomes this fear too, and so people continue to do sins. If you see scriptures of the Bible and the Gita, Nivritti is exposed very well. Bible says that you have to hate all these worldly bonds for the sake of Lord. The Gita emphasises the attraction towards the Lord. When the attraction to these worldly bonds is shifted to Lord, only then will the establishment of justice in Pravritti be completely achieved. The policy of communism believes in distributing the accumulated wealth of some rich people equally to all. But this is not a permanent solution. The blind attraction of the rich man towards the

worldly bonds is not removed. Then the rich man will feel discouraged and stop his talented work, which will reduce the production of wealth which takes place by way of business and industries. If the rich man by the realisation of the unreal nature of his family bonds, distributes his own wealth to all, then the solution is permanent. The rich man will continue his talented work in producing more wealth. Therefore propagation of spiritual knowledge will certainly establish justice on this earth and selfishness and corruption will be removed from their roots. Communism cannot achieve this because selfishness and corruption will hide and find new ways to escape the attack from communism. Communism is one extreme end of ignorance and capitalism is another extreme end of ignorance. Socialism, which is in between, is also based on the same ignorance even though it is the middle path. These three policies are only temporary emotional attacks since none of them analyse the root of ignorance. Spiritual knowledge of Nivritti will remove the ignorance completely from its the root and establish eternal justice on this earth. Of course, a very few can enter the inner circle of the Lord and also succeed in Nivritti.

Circles of Illusion

You are a drop of pure awareness, which is called as the soul or casual body. Your immediate surrounding limiting circle is the subtle body, which is made of the qualities or feelings of mind. The next circle is the gross body constituted by the five elements. You are neither the gross body nor the subtle body. You are the casual body, which is the soul. Thus withdrawing yourself from these two circles is called as self-analysis. Thus the word 'I' which you utter itself is under illusion. Next comes the circle of your family members. From this circle the word 'my' starts which is also under illusion. The next circle is your relatives followed by that of your caste. The next circle is your nation and the last circle is your religion. From family to religion, the five circles are associated with the word 'my'. In all these five circles, the word 'my' is under illusion as you can find by deep analysis. These seven circles are the seven hells or the seven lower worlds. If you introduce the devotees in these seven circles, who are theists belonging to any family, caste, nation or religion, then the same seven lower worlds become the seven upper worlds.

Now you are in the biggest single circle of the earth, which belongs only to the Creator. Now you see every living being is a small spot of pure awareness moving on this earth without any limitation. All the souls are equally related to you and you neither hate nor love any soul and you will not kill any living being for your food and this is the main point of Jainism

and Buddhism. This is the climax of the Pravritti or justice. You will not think that the mind or the external gross body is yourself and you will not think that only some spots of awareness are your family members, relatives, people of your caste, your countrymen or your co-religious followers. If this is achieved by this spiritual knowledge, you are now in the world of Universal Spirituality. Of course, you can have discrimination between people who help you as your friends and who harm you as your enemies. A marginal minimum attraction and repulsion exists, which is justified but an excess of blind attraction and an excess of violent hatred vanish, which are responsible for all the sins and injustice in this world.

Arjuna was under the influence of these blind seven circles. For him his grandfather was very close to him whereas a king of another kingdom was an outsider. When his brother Dharmaraja performed the Rajasuya sacrifice, Arjuna went out to fight with neighboring kings to bring their wealth, which was injustice. He even killed the kings [when they opposed him] while doing this injustice because he felt that they were outsiders. But when he had to fight with his grandfather who was supporting injustice, he was fighting on the side of justice. But the blind attraction towards his grandfather prevented him from fighting for justice. The Lord removed all these circles for him and showed all the human beings as simple dots of pure awareness, which are equally related to each other as co-actors. To remove these circles, the Lord started with Sankhya Yoga or Jnana Yoga, which is the divine spiritual knowledge based on logical analysis. After hearing the Gita, every human being in the world appeared as a minute spot of awareness or soul to Arjuna, which is equally related [to him and each other].

Pravritti and Nivritti are quite opposite because in Pravritti there is a tendency of communism destroying capitalism. In Nivritti, it is vice versa. In Pravritti, you treat the whole society consisting of several living beings with equality and without any partiality. In this field, the concentration on one spot like one's family is diluted and spread over the entire world. In Nivritti, you withdraw your attraction from the entire society as well and concentrate it at a single point, namely, the Human Incarnation. You should not find fault with Nivritti for diverting from communism to capitalism again. The capitalism in Nivritti is entirely different from the capitalism in Pravritti. In Pravritti there is no human incarnation and everybody is only an ordinary human being. But in Nivritti, there is only one human incarnation like Rama on whom you have to concentrate completely as Hanuman did. Some people cancel [disregard] Nivritti and end in Pravritti itself as the final step. They say that every human being is the Lord and so

service to the society is service to the Lord. Shankara condemned this line of thinking, which is called as Loka Sevaka Matam. Shankara objected to every human being called as the Lord. At least this point will open the eyes of His followers. Let them realise that Shankara did not agree that every human being is the Lord.

Aham Brahmasmi or Daso'ham?

There are two words used and one has to carefully analyse the meanings of these two words. The two words are Brahman and Ishwara. Brahman means 'greatest' and Ishwara means the 'Controller'. In the entire creation, the soul or life energy is the greatest. Even scientists are unable to synthesise the life energy from matter or from inert energy. Therefore, the soul is the greatest out of all the items of creation. Therefore, the soul is Brahman or the greatest among the created items, but the soul cannot be called as Ishwara because it cannot control even the internal organs like heart, kidneys etc. present in its own gross body. Therefore soul is Brahman but not Ishwara. The soul is the greatest in the creation as long as the creator does not enter the creation as a human incarnation. Once the Creator enters, He becomes greater than the 'greatest' soul. Then the Creator is the greatest, and not the soul. A student is the best in the classroom as the 1st rank holder, but when a lecturer enters the classroom, the student is not the best and the lecturer becomes the best, because the lecturer alone is able to control the class and not the best student. A sheep may become the president of association of sheep. But when the lion enters, the lion is the only president since the lion alone can control all the sheep. Therefore once the Lord in human form enters the world, He is greater than the greatest soul and therefore, He alone should be called as both Brahman and Ishwara.

The human incarnation is always present in every human generation. Therefore, strictly speaking, no soul should claim to be Brahman at any time because the Lord always exists in this world in human form in every generation. There may be a chance that one may not recognise human incarnation and therefore, may claim to be Brahman, but he should never claim to be Ishwara. When Shankara's students uttered "*Aham Brahma Asmi*" (I am Brahman), Shankara tolerated it. Then Shankara said "*Shivo'ham* (I am Ishwara)". The disciples also said "*Shivo'ham*". Then Shankara swallowed molten lead and showed His controlling power. The disciples could not do so. Then Shankara declared "*Shivah Kevalo'ham*" (Only I am Shiva or Ishwara).

The simple argument of Advaita scholars is that the Lord wished to create this world. Life or pure awareness is essential to have a wish.

Therefore, the Lord must be awareness. The same awareness is present in every human being. Every human being also wishes just like the Lord created this world by His wish; the world is thus the Lord's imagination. Similarly the human being can also create its own imaginary world. But there is lot of difference between a hill present in this real world, which is the imagination of the Lord, and the hill present in the imaginary world of the human being. If the same awareness is present in the Lord and the human being, both the hills should not have any difference. Since the two hills are totally different, there is total difference between the awareness of the Lord and the awareness in the human being. In fact the Lord gave the faculty of imagination to the human being so that he will understand the process of imagination of the Lord in creating the world. But this foolish human being extends model to the concept and thinks that the model itself is the concept. A model or example cannot be the original concept.

Therefore you have to withdraw the attraction or the bond not only from the seven external circles, but also from yourself, because you are thinking that you are the Lord and you are attracted towards yourself. Thus finally this self-bond which is also an illusion should be broken and the total attraction should be shifted towards the external Super Soul or the Lord. Are you greater than Hanuman in any angle? Did He not know "*Aham Brahmasmi*"? Are you a greater scholar than Hanuman, who always said "*Daso'ham*", which means that He is the servant of Rama, who is the human incarnation of that time? If you put these questions to yourself, your illusion of the self-bond also disappears.

When you have identified the human form of the Lord, all your logical analysis must be closed. Till you reach the goal, you must be very alert in your intelligence. Otherwise you will miss the path, which has a single narrow direction. But once you reach the city, you need not be alert and you can roam in any direction and you will not leave the city. Thus after achieving the goal, logic should be stopped and blind faith should exist. Thus blind faith has its own value in its proper place. The Lord will test your faith to see whether it is blind or still alert with logic. The Lord will show a lot of Maya [deceptive power; negative qualities] in this angle. The Lord will appear selfish so that He will tempt you to criticise the Lord. When Sita was kidnapped, Rama told Lakshmana that He would destroy the entire world. Rama had come to this world to kill Ravana and bring welfare to the world. But now He wanted to destroy this world just for the sake of His blind attraction towards His wife! He tested Lakshmana since Lakshmana was the Lord's closest associate known as Adishesha. But Lakshmana never misunderstood the Lord. The logic in his statement

cannot be understood by our limited minds, since the background is not known, Sita was the incarnation of Shri Mahalakshmi, who is the best devotee. The Lord meant that all the souls in the entire creation are not equal to that best devotee [when He said that He would destroy the whole world for Sita]. Since this background is not known we will misunderstand Rama and doubt Him.

The human incarnation can be recognised by His Special Divine Knowledge, His intense love, His infinite Bliss and His unimaginable super powers. All these four are like the four Vedas to recognise the Lord. The Rigveda represents knowledge. The Yajurveda, which describes sacrifice, represents love. The Samveda, which is song, represents Bliss. The Atharvana Veda, which represents super natural weapons, represents the Lord's super powers. All these four are inseparable and are a single Veda. That single Veda is the dog that is running before Datta, who is the human incarnation given to this world as SADGURU. The full moon today represents this full and complete human incarnation. The full moon also represents the full faith of the mind by which alone He is retained after recognition.

MESSAGE ON KRISHNASHTAMI

Celebration of Krishnashtami

[August 26, 2005 Krishnashtami is the celebration of the birthday of Lord Krishna, the author of the Bhagavad Gita and God in human form. This festival is celebrated throughout India in different ways. Starting on this day, Swami gave seven discourses for seven consecutive days. These discourses are given in this and the following six chapters.]

The celebration of Krishnashtami by cooking special food items and sweets is like primary level school education. Some celebrate this festival by singing songs and dancing. In this the personality of Lord Krishna is remembered and temporary pleasure derived by the devotee. This can be compared to college education. The highest and real celebration of this festival, corresponding to the university level, is the analysis of the Bhagavad Gita, which is the divine knowledge of the Lord, who came down in human form.

The diamond of the Gita

The central diamond of the chain of the Gita is “*Manusheem tanumashritam*”, which means that the Lord comes in human form. Krishna not only mentioned this concept of human incarnation but also emphasized again and again that He is the Lord in human form. Throughout the Gita, Lord Krishna told Arjuna to worship Him alone. When Lord Krishna declared that nobody can even imagine Him (*Mam tu Veda Na Kaschana—Gita*) it means that the Parabrahman (Absolute Lord) was speaking through Lord Krishna’s human body. The Vedas say that the only knowledge about the Parabrahman that is obtained so far is that it can never be known (*Yasyamatam Tasyamatam—Veda*).

Lord Krishna clearly stated that the soul is a part of creation and that it is a modification of His Para Prakriti (also known as Para Shakti or Maya). His Maya is modified as this creation and maintains the creation (*Yayedam Dharyate—Gita*). Thus He is not the soul, which is a part of the creation. In the second chapter of the Gita, He said that the soul is permanent with reference to the gross body. People have misunderstood this statement and think that the soul is eternal like the Parabrahman and hence the soul is identical with the Parabrahman. People have slipped here

in not noting that the permanency of soul was mentioned only with respect to the temporary gross body (*Hanyamane Sharire—Gita*). Lord Krishna created the souls [of His childhood friends and their cows] again after the creation of the world, when Prajapati (a representative of Brahma) stole His friends along with the cows. If the soul is eternal, its duplicates cannot be created with the same characteristics.

In some references in the Gita, the soul comes under the category of Prakriti (created material; nature). In these cases, the Lord is denoted by the word Purusha (*Prakritim Purusham—Gita*). If you call the soul as Purusha, then the Lord is denoted by the word Purushottama (*Yasmat Ksharat—Gita*). [The distinction between the soul and the Lord and the superiority of the Lord over the soul is always maintained]. Maya is the direct cause of creation but Parabrahman being the cause of Maya, is the indirect cause of creation. Thus both statements are given in the Gita. The Parabrahman says that He is maintaining creation (*Mayi Sarvamidam—Gita*). It is also said that the Maya maintains creation (*Dharyate Jagat—Gita*). In fact Parabrahman maintains Maya and Maya maintains creation. The mind is based on the dreamer and the dream is based on the mind. Thus the ultimate substratum is Parabrahman or the Lord alone.

Representative worship

The Gita says that the Lord is the sun among the planets (*Jyotisham Ravihi—Gita*). At the same time it is said that the sun cannot shine before the Lord (*Na Tat Bhasayate—Gita; Natatra Suryah—Veda*). The point here is that the Lord is the head of this world as the sun is the head of the planets. Thus the sun is used here as a representative model (Pratika). This does not mean that the Lord is the sun (*Nedam Tat—Veda*). The Gita says that the Lord maintains creation but is not in the creation (*Bhuta Bhrut—Gita*). This statement is supported by the Veda (*Neti Neti—Veda*). The Lord says that people who worship inert objects will be born as inert objects and people who worship the human incarnation will be born as human beings (*Bhutejyah...Yanti Mat Yajanah—Gita*). This does not mean that one should not worship statues at the primary level. It means that one should not limit oneself to worshipping only statues throughout one's lifetime. The form of the statue indicates the human form alone. With the help of the finger of a person [pointed in a certain direction] you see a flower. The finger is useful in the beginning but once the flower is seen, there is no need of the finger. The worship of statues, which are in human form, is only a training to reduce the repulsion towards the human form of the Lord.

Krishna stopped the sacrifice for the deity Indra. He also asked the wives of the sages to give Him the food that was prepared to be offered into the fire altar. This shows that He was not for burning ghee (clarified butter) and food in the fire. He told them that He was hungry and ate the food that was to be sacrificed. By this He showed them how the real sacrifice is to be done. The fire of hunger is the deity Vaishvanara to whom the food should be sacrificed (*Aham Vaishwanaro Bhutva—Gita*).

Jnanam and Prajnanam

Krishna is recognized as Lord in human form through His special divine knowledge called as the Bhagavad Gita. The identity card for the Lord is this special divine knowledge called as 'Prajnanam' (*Prajnanam Brahma—Veda; Jnaneetvatmaiva, Vedaishchasarvaih—Gita*). Miracles are not the identity marks of the Lord since they are like removable jewels, which can even be donated to others. Demons got these supernatural powers from the Lord by rigid penance and they too performed miracles. The word Prajnanam means the special divine knowledge, which cannot be explained by anybody other than the Lord. This Prajnanam is like the yellow thread (mangal sutram) around the neck of a married lady which can never be removed and can never be donated to others. Thus even this Prajnanam is not the inherent characteristic of the Lord but is only an associated ornament. However, since it is inseparable, it can be treated as the inherent characteristic of the Lord and can be useful to reach the Lord. Even by getting this Prajnanam, you have not directly touched the Lord and therefore the Lord remains unimaginable and is not touched by words, mind, intelligence and logic (*Yatovachah...Manasasaha, Yobuddheh, Naishatarkena—Veda; Mamtuvedana—Gita*).

Knowledge, love and bliss are characteristics of awareness or the life energy associated with the nervous system. This life energy produced by the respiratory system exists even in plants, which do not have knowledge, love and bliss. But the same life energy associated with the nervous system becomes awareness, which is present in animals, birds and human beings. Life energy is like the electricity produced from a turbine, which is like the respiratory system. This electricity enters a light bulb and is converted into light. Thus the life energy produced from the respiratory system is converted into awareness when it enters the 'light bulb', which is the nervous system. Therefore knowledge, love and bliss, which are the characteristics of awareness, exist in birds, animals and all human beings. All these are items of creation and not the Creator at all. Therefore no human being is the Creator. When the Creator comes down by entering into

a human form, He is recognized by His Prajnanam. Jnanam is the knowledge of a scholar that can be repeated by another scholar. But Prajnanam is the special divine knowledge, which cannot be repeated by any scholar except the Lord. All living beings including the human incarnation have the common identity card, which is awareness. All the identity cards have the same colour, which is love and the same shine, which is bliss. Jnanam (knowledge) is like the name of a scholar printed on this identity card. This name is also common for all scholars. But Prajnanam is the special name that is printed on the identity card of the Lord (human incarnation) and this name cannot be found on any other identity card.

Brahman and Atman

Awareness is also indicated by the word Brahman. Brahman means the greatest. Awareness is the greatest among the items of the creation. The Veda is greatest among the scriptures and therefore is also called as Brahman. Brahman also means the Lord who is greater than the greatest awareness and therefore the Absolute Greatest. Whenever the word Brahman comes, you should not always take it only in the sense of the Lord. You have to take the sense of the word according to the context. Therefore another word, Parabrahman, is specifically used for the Lord. This word means the Lord who is greater than Brahman. Similarly the word Atman means the human body or human being. The human being is a part of the human body itself. The human body is a composite of three components

- 1) Casual body or pure awareness,
- 2) Subtle body, which is made of the waves of pure awareness called as qualities
- 3) External gross body made of the five elements.

The word Atman is sometimes used to mean the causal body and sometimes the causal body along with the subtle body. The causal body is like standstill water and the subtle body is like the waves in the water. Sometimes the word Atman even denotes the external gross body as you can find in a Sanskrit dictionary. Therefore the word Atman in general denotes the entire human body or human being. These three bodies are only items of creation and are not the Creator. They are all imaginable items.

The unimaginable Creator enters these three bodies in the case of the human incarnation and He is the fourth item. He pervades all these three bodies like the electric current entering a wire, which is made of three metals alloyed together. The three bodies of the individual are also

integrated together and are called as the human being or human body. The human incarnation is different from other ordinary human beings, which are like wires without electric current. Such a human incarnation can also be referred to by the word Atman. Therefore unless you take the sense of the word based on its proper context, a confusion will arise. Some words like space (Akasha), air (Prana) etc. have also been used to mean the Lord in certain contexts and this is clearly discussed in the Brahma Sutras.

Pravritti and Nivritti

The Bhagavad Gita is the special spiritual knowledge, which can be told only by the Lord. It is Prajnanam and not simple Jnanam. It stands as the special identity card of the Lord. The Gita establishes justice in this world and simultaneously shows the path for individual liberation. The former path of justice is called as Pravritti and the latter path of the individual liberation is called as Nivritti. Both these fields must be clearly understood, and differentiated (*Pravrittimcha Nivrittimcha—Gita*). In both fields, the individual aspect and the social aspect exist (*Lokasangrahamevapi—Gita*).

In Pravritti one has to practice justice at the individual level and propagate justice at the social level for the peace of the world. In Nivritti also, one has to uplift oneself at the individual level and uplift others at the social level. In both fields, the Lord is pleased [with the devotee who practices each path] but the pleasure of the Lord in Nivritti is infinite. In both fields, the obstruction for success is also the same—side attractions (distractions) or attractions towards worldly bonds. When the excess attraction towards these worldly bonds is reduced, one succeeds in Pravritti. When these worldly bonds are completely destroyed due to the intense attraction towards the new bond formed with the Lord, one succeeds in Nivritti. In Pravritti the attraction towards the Lord is not required and here only the knowledge of the unreality of worldly bonds is required. By such knowledge even if the worldly bonds are not completely cut, at least they become weak. In Pravritti there is no need for the complete destruction of these worldly bonds. In Nivritti, the complete destruction of these worldly bonds is essential, but the cause for this destruction should be the new bond formed with the Lord (*Eka bhaktih—Gita*). In fact the bond with the Lord alone can destroy worldly bonds. The knowledge of the unreality of these bonds can only weaken these bonds and cannot completely destroy them. Therefore the Lord is personally required in Nivritti for the formation of such a new bond. The Lord in human form is the best for the formation of a

real and complete new bond as the case of the bond of the Gopikas with Lord Krishna.

Divine Invisible Government

Spiritual Knowledge and the world

It is the climax of ignorance to think that spiritual knowledge is unrelated to the present worldly affairs. People think that spiritual knowledge is related only to the upper world. This shows their ignorance. The Lord is the simultaneous Ruler of this world as well as the upper world. The Lord can grant any materialistic boon in this world and can simultaneously give protection in the upper world. The Lord is also involved in the social problems of this world because He is ultimately governing this society. There is His government underlying the present human government as its foundation. The present human government is like the castle that is seen above the ground. But the government of the Lord is like the hidden foundation present under the ground. Jesus always referred to this government of the Lord [Kingdom of Heaven]. Lord Krishna also exhibited the existence of this invisible government of the Lord by showing the vision of His cosmic form (Vishwarupam).

Arjuna decided to withdraw from the war and he thought that thereby his grandfather Bishma and his teacher Drona would escape from death. He also thought that by his withdrawal, Dharmaraja would not become the king. In refusing to fight the war, Arjuna refused to carry out both the punishment of evil and the protection of justice. The petitioner was withdrawing his own case [since Arjuna and his brothers had faced injustice and were fighting to get justice]. In such a case Krishna, the advocate of Arjuna, need not have worried. Arjuna thought that he had brought in Krishna as a helper in his own case.

If the petitioner withdraws his own case, the court accepts it and drops the case in the present human government. But the ultimate government [of God] will not accept it. Even if the petitioner does not file his case, the case gets registered in the court of the ultimate divine government. Therefore Krishna turned the tables diagonally opposite. In the Vishwarupam (Cosmic Form) that Krishna exhibited, He showed that He Himself was killing the evil opponents called Kauravas. This vision proved that Krishna was actually the petitioner and Arjuna was His helper. The petitioner will do his work even in the absence of the helper. You may think that the kingdom belonged to Pandavas [brothers of Arjuna] and was taken unjustly from them. So the war was taking place to get their stolen kingdom back.

Therefore Arjuna should be the real petitioner and war must be his work. You will misunderstand like this as long as you think that Krishna was an ordinary human being. But Krishna was the Lord in human form and the entire creation is His kingdom. Therefore the society present on this tiny earth is also a small part of His kingdom. Every living being is under the rule of His divine government and therefore any affair of the individual or the society is indeed His concern. Arjuna understood the meaning of this vision and that his grandfather and teacher [who were siding evil] could not live even if he withdrew from the war. Therefore he thought that it would be better to follow the instruction of the Lord (Krishna) and kill them so that at least he would please the Lord.

Pseudo-secularism neglects the divine government

The absence of the realization of the existence of this underlying invisible divine government of the Lord, which was preached by Jesus again and again, as the kingdom of heaven and which was exhibited by Krishna through the divine vision, is responsible for all the present burning problems at the individual level as well as at the larger level of the society. The human government is neglecting to propagate the awareness regarding the existence of this divine government. In fact the human government is also ruled by the divine government. Perhaps the human government feels that its prestige will be lost by propagating the presence of this ultimate divine government. The awareness of the concept of this ultimate government of the Lord can be propagated through academic education at the primary level. But the government, especially in India, feels shy to introduce spiritual knowledge in education due to its policy of so-called secularism.

Secularism really means that the same medicine is present in every cup and that you can take the medicine present in all the cups with equal liking. Secularism also means that you can take the medicine from any cup and respect other cups with equality. But the present secularism has ended in a horrible form in which the medicine is not taken at all, either from a single cup or from all cups. This is misunderstood or misinterpreted secularism. Mahatma Gandhi prayed to Ishwara and Allah equally and that is real secularism. But in the present secularism, you neither pray to Ishwara nor to Allah nor to both with equality. Instead of such pseudo-secularism, it is better not to have secularism at all. Let us like only one cup and take the medicine from that cup. It is better that India remains as a Hindu country and follows the spiritual knowledge of Hinduism sincerely. In the present false secularism, India neither takes the spiritual knowledge

from Hinduism nor from any other religion. The government feels shy in uttering even the word God, which is above all the religions like the medicine, which is not related with any cup.

Blind judiciary

In the judicial system also, the emphasis that the Lord is the supreme judge is not given. The statue of [the Goddess of] justice present in the court has its eyes covered with a piece of cloth and is supposed to only keep its ears open. This indicates that the court has not seen the truth but gives the judgement based on hearing the witnesses. This clearly indicates to the people that the judgement can be misled by producing false witnesses. The statue indicates the human judicial government with its limitations. In olden days, every temple was also used as a court. The statue in the temple has both eyes and ears open, which indicate that the Lord is seeing everything and knows the truth. The third eye on the forehead of Lord Shiva indicates that the Lord Himself is the executive power in implementing the judicial punishment. In olden days, both the parties would present their arguments in front of the statue of God. Then both the parties were left free. Within a month, the criminal side received severe punishment from God. By this the judge would recognize the criminal. In this process, the involvement of God in the judiciary system was from top to bottom. At least now let the statue of human justice be replaced with the statues representing all religions to protect secularism. Let the court be made into a temple. Let the divine ultimate government be fully exhibited. The Lord who is the Supreme Judge knows the truth without any witness (*Sarvatokshisiromukham*—the Gita).

Economy and social order

Even in the concept of economic equilibrium of society, spiritual knowledge gives the permanent solution. Capitalism is one extreme end and Naxalism [a form of militant extremist communism] is another extreme end. In between these two lie socialism and communism. Capitalism grows industries with the help of a few rich people and by this several poor people earn their livelihood. Naxalism takes away the concentrated wealth of these few rich people and distributes it among the poor people by force. Socialism and communism try to achieve the same result of naxalism without force. But all these systems have not given permanent solutions.

Duryodhana robbed the wealth and kingdom of the Pandavas. Dharmaraja [the eldest Pandava] requested Duryodhana to return at least a little bit of their rightful kingdom to them and that was like socialism. [But Duryodhana refused]. Then the other Pandavas threatened Duryodhana

regarding the consequences of war [if he did not return their kingdom] like communism. Draupadi was highly emotional and wanted to kill Duryodhana on the spot, like a Naxalist. But all of them were controlled and guided by Lord Krishna who was the Lord in human form. When Krishna went to the Kauravas as a mediator from the Pandavas, He requested like socialism, threatened like communism and showed His readiness to kill them through the vision of Vishwarupam like Naxalism.

Therefore the decision of the ultimate divine government is final and when the right time comes, the Lord Himself will become the Naxalist. In such a case, the present Naxalists are not necessary just as Arjuna was not necessary to destroy evil in the Mahabharata war. Therefore all people should act under the guidance of a spiritual preacher like Lord Krishna. In fact Lord Krishna was the real capitalist who is the actual owner of this entire creation. Thus the spiritual knowledge alone can bring the real solution since the Lord is the ultimate authority. Duryodhana was supported by his father, King Dhritarashtra, who represents the human government. But still Duryodhana was destroyed by Lord Krishna, who was the ultimate government. The capitalist tries to find new ways to hide his wealth, when his wealth is forcibly taken away. Sometimes even capitalists are discouraged and do not apply their talent towards growth and industrialization. All these paths fail because they beat around the bush. The spiritual knowledge directly hits the bird in the bush.

Worldly bonds

Spiritual knowledge emphasizes the unreality of these worldly bonds. Your family members were not related to you in the previous births and will not be related to you in the future births. These family bonds are present only in this birth and therefore they are temporary. Anything that is temporary is always unreal (*Yadanityam tat kritakam*—Shankara, (*Nasato*—Gita). The dramatic bond, which is unreal before and after the drama, is also unreal during the drama. All human beings, whether they are your family members or outsiders, have the only relationship with you of being your co-actors.

You are cheating an outsider and robbing his wealth for the sake of your family members. But both outsiders and your family members are equally related to you as only your co-actors. Why do you then cheat one co-actor and favour another co-actor and earn sin? Your family members will not share your sin. They have not asked you to steal the wealth of others in order to feed them. This was the answer given by the family members of Valmiki, who was a robber and would rob people to feed his

family. One day he had tried to rob Sage Narada. Narada had told him to go to his family members and ask them if they would share the sin that he had earned in order to feed them. [Their flat refusal shocked and changed Valmiki forever].

Lord Krishna started the Gita with the analysis of the self. All the family members are related to this gross body alone in which the blood flows. The self, He referred to in the second chapter of the Gita relates to the causal body along with its subtle body. When you fix the word 'I' to the causal body along with the subtle body, all the relationships with the gross body vanish. The Lord compared the gross body to an external garment. This again reveals the unreality of the dramatic bonds that exist with these family members.

Only such divine spiritual knowledge can transform the rich people and with it alone does the solution for economic equilibrium become permanent. If you appeal to a rich man to follow economic justice without removing his blind family attractions, it is like reducing the body temperature by applying ice on the body without killing the bacteria, which are responsible for the fever. Now the mere realisation of the unreality of these family bonds cannot make him motivated to continue with his work so that the poor people can be fed. He may become inactive and unmotivated because the ultimate goal is not clear to him even if he finds out that all the human beings are equally related to him. The concept of the existence of God and that He is pleased when you work actively with a broad view, treating all human beings as equal, should exist. By following the path of justice and rejecting injustice, one can please the Lord. Pleasing the Lord gives the encouragement and motivation. Without this concept, the practice of justice becomes dry and useless. It may even gradually lead to the practice of injustice.

Atheistic government leads to injustice

The kingdom or government of atheists which does not recognize God, finally ends in injustice. The atheist will not recognize the underlying divine government. He only accepts the visible human government that has established courts of law and the police department as executive system for implementing the punishments given by the court. Now the atheist will think that if he can mislead the court by false witnesses and intellectual advocates, he need not fear committing injustice, which gives more enjoyment by the accumulation of wealth. He does not fear God or hell. He only fears the courts and police and knows how to escape them.

At present the pseudo-secularism is almost like atheism. In atheism you deny God and in pseudo-secularism you forget God. Both are one and the same as far as the final effect is concerned. The atheist often argues demanding that theists show him the evidence for the existence of hell and heaven. I ask him one question, “Have you shown Me the entire space of this cosmos and it’s boundaries to prove the absence of hell and heaven”? Of course My question also ends with 50% probability for both existence and non-existence of hell. But if you practice the path of justice there is no harm to you even if hell is absent. But if there is a hell and if you do not follow the path of justice you are harmed severely (*Nanyadasteeti—Gita*). Thus the present system of pseudo-secularism or atheism is a total failure because the divine government is not recognised properly.

Even when we conduct the Independence Day celebrations we are neglecting to acknowledge the help of the Lord in achieving independence. Mahatma Gandhi achieved independence for the country with the grace of Lord Rama and he was always chanting Lord Rama’s divine name. Remembering the freedom-fighters without remembering the Lord is like praising the Pandavas for the victory in the war without mentioning the name of Lord Krishna. When Jesus was mentioning about the kingdom of God, a fighter for the independence of the Jews from Roman-rule, misunderstood that the new kingdom meant the independence of the Jews. He approached Jesus for His assistance in such a fight. Jesus clarified to him that the new kingdom was meant for the revelation of the invisible divine kingdom. Only when that ultimate government sanctions, does anything happen in this world. But in every walk of life, the Lord is neglected and forgotten.

Acknowledging God in public life

People think that praising the Lord is an individual activity and not a public activity. A divine atmosphere is not created in public offices due to which, people easily forget God in public places where their activities alone are given importance. Remembering God only at home does not affect their activities because at home they are mainly inactive and take rest. Thus you have to extend the spiritual atmosphere to every inch of the earth in order to remember the government of God that is functioning everywhere and at all times. I was very much pleased to find the printed statement on the US dollar note, which says, “In God we trust”. On currency notes, the familiar pictures of God should be printed, which remind one of the divine administration. The pictures of the heads of human governments and other natural scenes should be avoided.

It is the duty of the human government to propagate spiritual knowledge in the public. They should start training people from childhood. This alone can control the sins in society like robbing the money of others, corruption, nepotism etc. The blind liking for family members, relatives, caste, religion, sex, and nationality are responsible for the various social problems present today. The blind love to the family members is responsible for stealing the wealth of others and corruption. The blind love for one's relatives is responsible for nepotism. The blind love for a certain caste and sex is responsible for social discrimination and electing undeserving people into the government. The blind love for religion is responsible for criticizing other religions and sometimes killing people of other religions in mass. The blind love for one's nation is responsible for wars and border disputes among nations. If one realizes the spiritual knowledge and finds that all living beings are like brothers and sisters, that the one God alone is the Divine Father and that this whole earth is one nation under the rule of God, all these problems vanish.

Lord Krishna just quietly witnessed the mutual killing of his relatives in which even his sons and grandsons were killed. Yet He protected the Pandavas from being brutally killed by Ashvatthama even though they were not his sons or grandsons. His protection was based on their merit. He brought back the dead the son of Sandeepani to life even though he was not of His caste, while He did not give life to His own nephew Abhimanyu, who died on the battlefield. He gave immense wealth to Sudama who was not related to Him and did not belong to His caste. He took away all the wealth and killed Duryodhana although he was his relative. The favour of the Lord was based on merit and His punishment was based on the crime alone. All the above bonds were unreal and dramatic in His eyes.

Advice to the human government

I repeat again and again that the government should take all the efforts to propagate the spiritual knowledge at every level and in every corner. Any activity in a public office should be done in a divine atmosphere. All the places of public activities must be converted into temples. If secularism is followed, let the temples have statues of all religions. Every citizen should feel that the omnipresent and omnipotent Lord watches his or her activity. If funds are required to propagate such spiritual knowledge, let the funds of the temples be used for such propagation. The temple funds should be spent for such purpose to bring the constant awareness of the Lord and His all-pervading power that controls each and every activity in creation. Such programs can be done only under the leadership of the religious saints who

are well aware of the spiritual knowledge. The officials of the government cannot effectively do such programs unless they are well-versed scholars of spiritual knowledge (*Jnaninah tattvadarshinah*—Gita; *Brahmanah sammarshimah*—Veda).

The government officials, who do not have any spiritual knowledge, will use the funds for developing public facilities, which should be done only out of the revenue collected. The money of God (coming from temple collections) should be spent only for bringing about awareness of God and His rule everywhere. These funds are meant only for the propagation of spiritual knowledge and devotion. Any misuse of them for any purpose other than this divine purpose is the greatest sin and the Lord will punish the government for it. Religious priests manage the funds of the Vatican church and the government is not putting its finger in it. Those funds are managed for propagating spiritual knowledge and devotion. By this the Lord is pleased and the western countries are blessed with all comforts. India should learn this aspect from the west.

Your duties to the Divine Government

When the government forgets its duty to propagate the spiritual knowledge and devotion, the responsibility falls finally on the underlying ultimate government, of which the Lord is the head. Therefore the Lord comes down in human form to propagate this spiritual knowledge and devotion. The Lord also collects some tax from you for His mission. He has already given some facilities to you, like human birth, longevity, health, wealth etc. The human government collects taxes without caring for your problems. But the Lord asks for tax from all of you, but this tax is only the time, energy or work and money, which you are wasting in illusory entertainments. You can do the sacrifice of your work (karma samnyasa) or the sacrifice of the fruit of work (karma phala tyaga) or both according to your convenience. The liberated souls sacrifice fully, which is impossible for all others and such liberated souls are blessed by the Lord to be His constant associates, which is the permanent result. The former case is Pravritti [partial sacrifice] and the latter case is Nivritti [complete sacrifice]. One should keep Nivritti as the ultimate aim.

Teacher's tactic

Pravritti is like scoring passing marks in the examination. Nivritti is like achieving the rare gold medal from the university. The teacher who aims that all the students should at least pass, should not advice them to keep passing marks as their goal. He will advise the achievement of the gold medal as the goal of every student. Lord Krishna was such an

excellent teacher who taught only about Nivritti throughout the Gita. In the beginning of the Gita, Lord Krishna stated that he had come to establish justice or Pravritti on this earth (*Dharma samstapanarthaya*—Gita). This is like a teacher stating that his aim is to see that all the students in his class should pass the examination. Then in that case the teacher should stress only on getting passing marks [i.e. Krishna should have stressed on the path of justice]. Had Krishna done this, the Gita would have become another scripture of ethics like the Manu Smriti containing all the rules of justice like a legal constitution. But Krishna emphasized on the path of salvation from the worldly bonds and devotion to the Lord (Nivritti) for achieving the establishment of justice (Pravritti). The teacher is fixing the goal of the achievement of the gold medal by every student, so that every student by putting such hectic effort will at least pass. If you put mere passing marks as the goal, then every student will put in only the minimum effort and may fail. If the total destruction of bonds is put as the goal, at least the bonds will become weak. This is the excellent tactic of Lord Krishna in putting the higher goal to achieve the lower goal.

In the Bible, Jesus also adopted this tactic and He desired that His dearest disciple should hate his family bonds including the bond with his life. Hating means that one should see his family members as his enemies. When such an extreme goal is fixed, at least the blind attraction in the family bonds is reduced. In fact these family members were really your enemies in your previous birth. Since you have robbed their wealth, they have come to you to get back their money with interest. This principle of justice is forcing you to earn money for them and by such force you are doing all the sins and are getting punished in the process. When you rob the wealth of somebody by force, you not only have to pay it back with interest but you should also be punished. Thus your blind love for your family members is responsible for your sins and the consequent punishment.

Mohammed did not mention Nivritti in His scripture [Holy Quran] because He claimed Himself to be only a messenger of God. Nivritti means loving and serving the Lord in person. For that, God in human form is essential. But Islam believes only in formless God and therefore it is not possible to love and serve the formless God directly. Therefore the path of Nivritti has no place in Islam. The Lord is pleased by Pravritti itself and this pleasing the Lord is considered ultimate in Islam. In Hinduism, Christianity and Islam the final enquiry and the punishment of sinner in hell are common aspects. The Gita introduces the teacher and fixes the gold medal as the ultimate goal for achieving at least a total passing in the class. The Bible mentions the existence of the teacher in the class and explains

both the goals [passing and gold medal] separately. The Quran also introduces the teacher to the class but shows only the single goal of passing the examination. The scripture of Buddhism does not introduce the teacher and emphasizes on passing the examination and recommends passing the examination by self-study. But the Buddhists must realize that the teacher is Buddha Himself, since they surrender to Buddha (*Buddham sharanam*). The scripture of Jainism is similar to the scripture of Buddhism but the Jains should know that the teacher is Mahavir Jain Himself. The Jains also salute to the liberated souls, who are the top devotees. God pervades all over the human body in the case of the human incarnation. But God dwells in the hearts of top devotees also and thus the salutations to the liberated souls are salutations to the Lord. All these [Lord Krishna, Lord Jesus, Mohammed, Buddha and Mahavira] are human incarnations and are represented by the word 'teacher' here.

The examination of all these scriptures shows how the Gita is an excellent way of teaching spiritual knowledge and how its preacher Lord Krishna, is a full expression of the Lord (Paripurna Avatara).

Krishna the teacher of Nivritti

Whenever we remember Lord Krishna, three defects appear, which attack our faith on Him. Defects of others are clearly seen by the minds of human beings. The three defects of Lord Krishna in the eyes of people are:

- 1) Stealing butter
- 2) Doing mischief along with the boys
- 3) Dancing with the maidens in the Vrindavanam.

Even other religions find fault in these points. People are not analysing the background of the Lord and criticize due to their limited views. These maidens were sages in the previous birth. They prayed to the Lord for full salvation. Salvation means liberation of oneself from worldly bonds. There are three strongest bonds, which are like steel chains (Eshanas) and they are:

- 4) The bonds with money
- 5) The bond with children
- 6) The bond with husband or wife.

They are the strongest attractions and full salvation means liberation from these three strongest bonds. The Lord stole butter, which was the hard earned money of the cowherds and thus the bond of the Gopikas with their money was cut. The bond with their children was also cut because their children were attracted to the Lord and were not following their parents. Their bonds with their husbands were also cut because the Lord attracted

them in the dance. The reason for the destruction of these bonds of the Gopikas was the formation of the new bond with the Lord and there was no other reason. This is the path of Nivritti.

When Nivritti is absent, at least Pravritti should be maintained in which these three bonds can remain but one should not have excessive attraction to them. Pravritti is maintaining worldly bonds with reasonable and limited attractions and removing the blind attractions. If you destroy these bonds for any other reason, it is not only useless but is also injustice. You will be punished in hell for such injustice. People sometimes leave these bonds and think that they have achieved spiritual progress and this is not correct. Even a stone does not have any worldly bonds but that is not spiritual progress. The stone does not have a bond with the Lord either. The destruction of these worldly bonds should be a consequence of the formation of the new bond with the Lord. At least, the destruction of the worldly bonds must assist the growth of the new bond with the Lord (*Ananyah, Satatayuktanam—Gita*). Krishna did all this only in Vrindavanam where the sages were born as maidens. When He left Vrindavanam He never repeated this anywhere because no other soul except those sages requested Him for such full salvation. Since the sages in Vrindavanam got full salvation, He never returned back. Had He done this with lust, He would have repeated this elsewhere or at least He would have returned back to Vrindavanam to do the same again. The maidens became mad after the Lord because in Nivritti nothing and none can stand before the eyes of the devotee except the Lord in human form (*Natat Samah—Veda; Machchittah—Gita*).

Once, a lady was worshipping Jesus by applying a costly perfume to Him. A disciple of Jesus criticised this and stated that the cost of the scent could have been spent for feeding beggars. Jesus condemned the disciple and accepted her service. The reason for such personal service was that she was in the path of Nivritti. She desired only the Lord and was not interested in social service. The followers of Nivritti will even leave worldly justice for the sake of the Lord (*Sarvadharmam—Gita*). Such souls reach the permanent divine abode of the Lord. One can not compare Jesus with an ordinary rich man, who is also enjoying a similar service. The rich man is not God and has to please the Lord. The final goal is not his selfish pleasure. In the case of Jesus there is no other God whom he should please. The service done to Jesus protected that lady in this world as well as in the upper world. But the service done to the rich man cannot protect anybody. Once a rich man approached Jesus and asked for his future duty in order to enter heaven. Jesus told him that he should give away all his money to the

beggars. Jesus did not ask him to bring any costly scent to be applied to Him. The rich man belonged to the level of Pravritti and was interested in his own personal upliftment and personal enjoyment in the heaven. He was not interested in Lord Jesus.

Thus Pravritti and Nivritti should be differentiated. Ignorant people who are unaware of this difference will mistake Jesus to be fond of the application of the scent by the tender hands of a beautiful lady. Dan Brown in his book 'Da Vinci Code' writes that Jesus married a lady called Mary Magdelene and also had a child. Krishna and Mohammad had several wives. Buddha was also married. Shankara was a bachelor but Sankara required the knowledge of sex education for the sake of a debate and received the sexual experience practically for the sake of that debate. Therefore it is immaterial whether the Lord in human form is married or not. Some souls love the Lord through such a bond. The Lord just reflects back in the same way, to please His devotees (*Ye yatha mam—Gita*). The Lord is the fire of knowledge and any stick will be burnt to ashes.

God is Beyond the Qualities

When the Lord comes in human form, He plays with all the qualities existing in the universe. All the qualities are created by Him (*Yechaiva Sattvikah—Gita*) for His Divine Play which is meant for His entertainment. Even Satan was created by the Lord. In a cinema the role of a villain also exists and the actor of that role also gets paid. Any quality that is used for the entertainment and pleasure of the Lord is good and sacred. Any quality that is turned towards selfish pleasure and worldly bonds is bad and impure. The ultimate aim of this universe is only His entertainment. Even Satan is sacred, since he is playing his role sincerely by testing the firm faith of the devotees. You must hate his attraction when it diverts you from the Lord but you should not hate Satan himself. Jesus said that you should hate the sin but not the sinner. The Lord is beyond qualities because the qualities constitute the subtle body (*Gunateetah—Gita*). These qualities are the tools of His divine play and He is not the subtle body. Therefore He is not the qualities and is untouched by them. A human being is the subtle body and is controlled by the qualities. He is a tool in the game played by the qualities (*Nanyam Gunebhyah—Gita*). The Lord uses the bad qualities as His mask so that the undeserving devotees do not approach Him for any favour. He also uses these bad qualities to test the firm faith of sincere devotees. Apart from these two uses, Lord Krishna used these bad qualities to give full salvation to the sages in Vrindavanam. No human being can

understand the human incarnation. Every human being easily misunderstands the Lord in human form.

Krishna loved Radha extensively. He married her secretly. But He left her within two years and never returned back even to see her. Moreover He married several girls and was living happily with them. This is the climax of bad qualities. He tested Radha for her jealousy but Radha was never jealous and never uttered a single word against the Lord. In fact she became mad for the Lord and died remembering Him always. The climax of bad qualities was used by the Lord to test the climax of devotion of Radha. The test was not for His knowledge as He knew the truth [of how devoted Radha was] but the Lord wanted to exhibit the height of devotion of Radha to this world as an ideal to be followed by devotees.

You can find Jesus in Krishna while preaching the Gita. You can find Mohammed in Krishna while fighting with the evil forces. You can find Jesus in Mohammed while the latter was preaching the Quran. You can find Mohammed also in Jesus when Jesus stated that He would throw the evil people into the fire of permanent hell. Buddha also was a kind teacher but He also stated that people with desires would suffer with continuous misery in this world. Kindness and cruelty are the two hands of the teacher (*Paritranaya... Vinashayacha—Gita*).

Ishwara is the Lord present in this huge cosmos. Krishna is the Lord present in a small human body. The Lord in both is one and the same. The size of the reflected object remains one and the same in two mirrors of different sizes. The two mirrors are qualitatively similar but differ quantitatively. Similarly, the cosmos and the human body differ quantitatively but are similar qualitatively. The components of both the cosmos and human body are common, which are the five elements and the four 'Antahkaranams'. The Antahkaranams are Manas (mind), Buddhi (intelligence), Chittam (memory) and Ahankara (egoism). The activities of these four are called as the qualities. Therefore all the qualities present in the cosmos must exist in the human body of the human incarnation. All these qualities can be categorized under three headings, which are represented by the three divine forms. All good qualities called as Satvam, represent Vishnu. Some bad qualities like jealousy are called as Rajas, which represent Brahma. The remaining bad qualities like egoism called as Tamas represent Shiva. Lord Krishna showed His body as the cosmos in the vision of His Vishwarupam. Each of these three qualities always exists in association with the other two qualities, which may be relatively small in proportion. This means that in a particular context, one of these three is

expressed and the other two are hidden. Hidden does not mean absent. They exist without expression.

Therefore every human incarnation is a true representative of the cosmos containing all the three qualities in equal proportion. This is the meaning of Lord Datta having the three faces of Brahma, Vishnu and Shiva. Datta means the unimaginable God donated to the devotees through a visible human body. The six hands of Datta represent the six modifications of the human body, which are existence, birth, growth, change, reduction and death. Therefore the word Datta means any human incarnation with the association of the three qualities and the human body following all the rules of nature. But people expect Datta to be a peculiar form with three heads and six hands to be placed in an exhibition! A scholar will grasp the inner meaning of the pictorial representation. An ignorant person catches only the picture. The Lord is compared to the sun who removes the darkness of ignorance by the light of His knowledge. The ignorant person thinks that the sun is the Lord. The Lord is compared to fire since He burns all the doubts with His flash of knowledge. The ignorant person worships the fire as God! Thus Datta means the usual human form with a single head and two hands into which the Lord has entered. In fact there is also a pictorial representation of Datta with a single head and two hands.

These three qualities mix in different proportions and form the thirty three crores [three hundred and thirty three million] of deities, which are shown in the vision of Vishwarupam. This again represents the various qualities or feelings, which are generated by the combination of these three qualities. The devotees of Vishnu say that Vishnu alone is God due to His good qualities. But anger is the quality of Rajas. Then how do you justify Lord Narasimha who was full of Rajas [Narasimha was an incarnation of Lord Vishnu in a fierce form, taken to protect the great devotee Prahlada]? Shiridi Sai [a nineteenth century incarnation] used to scold terribly whenever He became angry. Therefore you should not judge the Lord by His qualities, which are only the three colours of his shirt (subtle body). Only His subtle body or the shirt contains the three colours, and the qualities cannot touch the colourless Lord. One should be very careful about the Maya, which consists of these three qualities. You should not lose your grip on the Lord when He exhibits His Maya.

The Maya is generated from the Lord like electricity from a generator. By analysing the structure of electricity, you cannot get any information about the structure of the generator. Creation is a modification of Maya. By analysing the creation, you can catch Maya because the phase before

modification can be easily achieved by analysing the phase after modification. Electricity is modified into light. By analysing the light, you may get information about electricity. Therefore you can touch Maya through the analysis of the creation. Maya is called as Para Shakti or awareness, which creates, maintains and destroys the creation. But when you analyse the Maya, its source called Brahman [more precisely called as Parabrahman] cannot be touched (*Brahma Puchcham—Veda*) (*Mayadhyakshena—Gita*). Therefore Brahma, Vishnu and Shiva are nothing but the three divine forms created by Maya while the universe is created, maintained and destroyed. The human body, which represents the cosmos, must also contain these three divine forms in terms of these three qualities. The various combinations of these three qualities represent the millions of feelings, which stand for the millions of deities.

The source of Maya called as the Lord [Brahman or Parabrahman] enters into a human body. If the human body is an energetic form [such as a soul in heaven], the gross body is made of one element only called as Agni or energy. If the human body is on the earth, the gross body is made of five elements. The Vishwarupam with several divine heads or the form of Lord Datta with three heads and six hands can only be an energetic body because only in the energetic form are such peculiarities possible. Krishna is the gross body made of five elements. The energetic body belongs to the upper world and only when human beings go to the upper worlds with energetic bodies, can they see such divine energetic forms. But on earth, such peculiarities are not possible in human bodies. Krishna always had just one face and two hands. Arjuna wanted to see the divine energetic form of the upper worlds with his human body [while Arjuna was still in a human body on earth]. Lord Krishna said that it is impossible to see that divine energetic form with these earthly eyes because these eyes would become blind by such powerful radiation. Therefore the Lord gave Arjuna a pair of energetic eyes, which a person can get only when he obtains an energetic body after death. This is the explanation of the highest divine vision given by Krishna during the preaching of the Gita.

All this creation is withdrawn into Maya and Maya is withdrawn into the Lord. This is like the movie on the screen which is withdrawn into the film and the film is withdrawn and hidden in the box. The movie or the film is not destroyed. Both are exhibited again whenever the Lord wants entertainment (*Visrijami Punahpunah—Gita*). But once upon a time even before the production of the film, neither the film nor the movie existed. This state is compared to the pure monism of Brahman (*Ekaki..., Ekameva—Veda; Mattah Parataram—Gita*). If the Lord wishes, He can

destroy the film and show you that original state. But He need not prove it to you and for that He need not destroy the film like a fool. This hidden state [unmanifest] of the film, is called 'Avyaktam' (*Dhata Yatha purvam—Veda, Avyaktadini—Gita*). Therefore the Maya (film) is hidden (Avyaktam) for sometime and is exhibited (Vyaktam; manifest) for sometime. The Lord is permanently Avyakta (hidden) because He is always unimaginable. Thus the Avyakta (hidden state) is temporary when it refers to Maya and is permanent when it refers to the Lord. This hidden Lord exhibits Himself in energetic forms for the sake of the souls present in the upper worlds. The same Lord exhibits Himself to the human beings on this earth in the form of the human body (*Manushim Tanu Mashritam—Gita*). This is the God in Flesh of Christianity.

Human Incarnation

How can you argue that the Lord cannot come down in human form? If He is incapable of doing so, He cannot be omnipotent. You also need not argue that even though the Lord is capable, that there is no necessity of such a human form. You may not have that necessity. But are you the only human being on this whole earth? Have you taken the opinion of all the human beings, to say this? There are several devotees, who belong to the path of Nivritti and desire the Lord in human form to see (Darshanam), to touch (Sparshanam), to hear the knowledge and clarify their doubts (Sambhashanam) and to live along with the Lord (Sahavasa) for long periods of time.

The main purpose [of the incarnation of God] is the preaching of divine knowledge and clarifying doubts. The statues, photographs, energetic forms or formless space can not preach the knowledge and thus there cannot be any universal observation [perception] of divine knowledge. Preaching of the knowledge by human forms of the Lord like Krishna, Jesus etc is observed universally and is available to perception. Such universal observation is according to the rules of the nature. When something is possible through a simple way, by following the rules of nature, is it not foolish to do the same simple thing in a complicated way violating the rules of the nature? When water is available in plenty from the tap, what is the necessity of producing water by forcing hydrogen and oxygen to react with the help of an electric arc? To show the production of water by this reaction, this experiment can be performed once but not every time whenever water is required. To show the super power of the Lord, a statue, photograph, an energetic form or even formless space may talk once.

But to preach the spiritual knowledge continuously, the Lord need not talk continuously through statues, photographs, energetic forms or space.

Some devotee might have experienced such super power at some place and at some time. Such experience is not supported by simultaneous universal observation. When you see the moon in the sky, others also observe the same moon simultaneously. This universal observation is required to authorize [verify] any experience. When this authorization is absent, your experience might be considered to be true or might have been due to some psychological disorder. Such psychotic experiences are also observed in this world [and hence it is possible that your experience was not real]. Therefore we cannot isolate the possibility of these two cases in your experience. Therefore there is a necessity for the human form of the Lord and since the Lord is omnipotent, He comes down in human form. There cannot be any further argument on this point.

I know that you are worried that the Lord perhaps gets modified into the human body and thus the unchangeable Lord undergoes a change. Do not worry about this point, because the Lord is never modified into the human body. He only enters into the human body. The word ‘Ashritam’ in the verse of the Gita “*Manushim tanumashritam*” means the entry of the Lord into the human body and not the modification of the Lord into a human body. This is clarified by Lord Krishna in the Gita in the verse “*Avyaktam Vyaktimapanam*”.

When a person says that he was sent by God as a messenger and that He has brought the message of the Lord, again the same problem appears. When God is giving the message to that person, nobody has seen it. That person is the single witness. Now the only alternative left in order to believe that the knowledge was given by the Lord Himself, is that we have to test the knowledge. Had we seen the transfer of the knowledge from God to that person with our eyes, we need not have tested that knowledge. It must definitely have been divine knowledge. If we have to believe a statement of that person without the simultaneous universal perception, then we have to believe even a fraud person who utters the same statement.

If you give us a piece of metal and say that is gold, since it was given by God, we cannot believe it. Either we must have seen God giving it to you or we must analyse the metal. Moreover the knowledge is not like the piece of metal, which will not change by transfer. When a teacher explains a concept to somebody and asks him to deliver it to his students, it cannot be transferred as it is. The transfer of knowledge consists of not only the concept but also the explanation. The concept might have been transferred but nobody other than that original teacher can give the same way of

explanation of the concept by which the concept pierces into the heart. Therefore to propagate the divine knowledge, the Lord Himself comes down in a human form. Arjuna said the same in the Gita “*Tvadanyah...*” which means that except the Lord, nobody can preach the divine knowledge and clarify all spiritual doubts.

God alone can preach about Himself

The Veda says that the Lord alone knows about Himself (*Brahmavit Brahmaiva*). The Gita says that nobody other than the Lord can know the Lord. Some people misinterpret this Vedic statement as “He who knows Brahman becomes Brahman”. But this interpretation contradicts the Gita because the Gita says that nobody other than the Brahman can know Brahman. The conclusion of this is that the Lord alone can preach about the Lord or Himself. Therefore from this point of view also the Lord has to come down in human form to preach about Himself. When the Lord preaches, He preaches the concept very clearly. Based on this knowledge, you will naturally conclude that the Preacher is the Lord Himself. This is inevitable with any human incarnation.

Now you cannot tolerate this because you misunderstand Him thinking that in His preaching He deliberately concluded that He is the Lord. You will think that He is the biggest cheater. You will be the happiest person if His divine knowledge concludes that you are the Lord in human form. Then you will praise such knowledge. The Advaita scholar solves this problem of your egoism and jealousy by saying that both he and you are the Lord. It is a compromise in the spiritual business. Unfortunately Lord Krishna did not know such norms of business. Throughout the Gita He repeatedly emphasized that He alone is the Lord in human form and He preached very clearly about the Lord. He did not say even once that Arjuna was Brahman like the present-day Advaita scholar. He asked Arjuna to salute to Him, to meditate upon Him and to serve Him (*Manmanabhava—Gita*). If Arjuna were Brahman, Brahman cannot salute to Brahman.

If you have any doubt about the preacher being the Lord, you can analyse His knowledge. First you must see whether He is quoting the scriptures as a support while introducing the concepts. Then you must apply the faculty of your analysis and see whether His interpretations are logical. When you are satisfied with His divine knowledge in all angles and if such knowledge indicates Him as the Lord you must accept Him. If you are unable to do this, you are covered by jealousy and egoism. Shankara says that the knowledge to identify Brahman (Brahma Jnana) should be heard only after purifying your mind from egoism and jealousy. Arjuna

surrendered to Krishna by falling at His feet without any trace of egoism and jealousy. Therefore Arjuna, the receiving medium, was very congenial for Krishna to say that He was the Lord. Except on this one occasion, Krishna never told anybody that He was the Lord. Throughout His life He behaved only as a human being and acted according to the role. This is the state of Advaita of Shankara in which the human being in the human incarnation identifies with the Lord. It is like the wire identifying with the electric current passing through it. Wherever you touch a live wire, you get a shock because the current and the wire are inseparable. When the Lord enters the human body, which is a composite of the three bodies, since all the three bodies are integrated, they are identified with the Lord. When the current is flowing in a wire, which is an alloy of three metals, each metal is charged and identified with the current. Similarly when the Lord enters the human being consisting of the Atman (causal body), the Jiva (subtle body) and Deha (external gross body)—all the three are identified with the Lord. Therefore the Jiva says that he is Ishwara (Lord).

When a deserving devotee like Arjuna was seen, Jesus also declared that He and His Father were one and the same. When Jesus saw a devotee who was slightly affected by jealousy and egoism, Jesus came down by one step saying that He was the Son of God. The word 'Son' indicates that He is different from the God but the same spirit is present in both like the same blood in the father and the son. This means that He is different and smaller than God but at the same time has the same essence. It is like the relationship between the mighty ocean and the tiny water-drop. The father is the major component and the son is the minor component. They resemble each other qualitatively but differ quantitatively. This is the Vishishtha Advaita of Ramanuja. When Jesus met a devotee who was fully bacterialised [plagued] by jealousy and egoism, Jesus told him that He was a humble messenger of God. This is the Dvaita of Madhva. Therefore the human incarnation will declare its level based on the level of the receiver. Mohammad told His disciples that He is the messenger of the Lord. Thus there is a gradual degradation of spiritual obedience and the gradual growth of jealousy and egoism. Jesus stands as a transition bridge between the Advaita of Krishna and the Dvaita of Mohammad.

Buddha introduced social service in which you have to serve humanity like a servant. This is a training course given to serve the human form in general so that in course of time you will serve the human form of the Lord. Lord Krishna also emphasised on this training in the Gita. Service should be without any desire according to Buddha and this is the karma yoga taught by Krishna in the Gita. When you are trained in doing such

selfless service to humanity, you will naturally do the same selfless service to the Lord in human form too. Selfless service is indicated by the word Dharma. Humanity is indicated by the word Sangha. The Lord in human form is indicated by the word Buddha. The words Dharma and Sangha indicate the training to serve the humanity without any selfishness. The statement “*Buddham Sharanam...*” denotes service to the human incarnation after this training in the same way. This is the essence of the three statements “*Buddham..., Dharmam..., Sangham Sharanam Gachchami*”. Shankara also formulated this training in order to remove the repulsion to the human form. He asked people to serve all human beings, treating each human being as Brahman. He included your self in the word Brahman so that you will not have egoism and jealousy to humanity. When the training is over and the repulsion to the human form ceases the ripened souls served Him as the human incarnation of Shankara [Lord Shiva]. To such disciples He told “*Shivah Kevaloham*” which means that Shankara Himself and He alone is Lord Shiva.

Krishna is not mentioned in the ten incarnations of Lord Vishnu because in His place Balarama was mentioned. Krishna was said to be the fullest incarnation (*Paripurnatamah Saakshaat*). Lord Vishnu indicates only one quality that is Satvam. Lord Krishna exhibited all the three qualities namely Satvam, Rajas and Tamas. He showed Satvam and attracted devotees. At the same time He showed Rajas and Tamas and repelled the [false] devotees. He was an incarnation of Datta, who is the form of the three qualities in equilibrium indicated by the three full faces. When the devotees ran away by the exhibition of the bad qualities, He laughed at them calling them as ignorant fools. He says “*Tribhirgunamayaih*”, which means “This fool does not understand that I am beyond these three qualities and that I am untouched by any quality. Any soul in this world is only a composite of these three qualities in different proportions and therefore cannot cross the influence of these three qualities”.

Krishna asked Dharmaraja to tell a lie but Dharmaraja refused. Dharmaraja was taken to the hell for not following the Lord. The Lord said that one should even cross justice [for the sake of the Lord] because whatever pleases Him is justice. Krishna appeared as a liar in this scene. He appeared as a thief when He stole butter. He appeared fond of girls when He danced in Vrindavanam. He appeared as the protector of justice in the Kurukshetra war. He appeared as the topmost divine preacher while preaching the Gita. This multi-dimensional personality of Lord Krishna shows that He is the Creator who is totally untouched by these items of

creation. The cosmos is His playground and the human beings are the audience of the play and all the qualities are the tools of His divine game. We must constantly remember that the playground, audience, co-players and the tools of the game are just His imagination and that He is deriving the entertainment from His imaginary world. The word Krishna is derived from the verb 'Krish', which means that He attracts His devotees towards Him. Rama means the Lord who entertains Himself. Krishna means the Lord who wants to give the same entertainment to His close devotees. For this purpose He attracts His devotees towards Himself. He likes to enjoy this divine game along with His close devotees. It is just like somebody goes to see a movie along with His family members. He says that only one in millions can recognise Him (*Kaschit Mam—Gita*). This means that a few liberated souls, who are always associated with Him in the upper world come down into this world as His devotees and only those few devotees can recognise Him. Therefore all His life history on this earth is the divine drama played by Him along with His troop.

This discourse is the divine butter, which is being offered as prasadam (offering) to the devotees of the Lord. It removes egoism and forms the basis for receiving the eternal grace of the Lord. The [physical] butter, which you are taking as prasadam on this occasion is increasing the fat in your body, and raising your egoism and cholesterol that brings serious illness. Today you are breaking the pot containing butter, which is hanging up at a height. [On this festival of Krishnashtami, a pot containing butter and other items is hung at a height and people make a human pyramid to reach the pot, break it. Then they distribute the butter in it to devotees present. This is to remind people of the childhood pranks of Lord Krishna in which He would come into peoples' houses with His friends and steal butter kept in pots, hung from the roof]. Do you know the inner meaning of this? Lord Krishna used to break the pot containing the butter. The maidens used to store butter [wealth of the cowherds], which was in excess of their requirements. They wanted the Lord to not take this excess butter. In fact they themselves should have offered it to the Lord. The reason is that this entire world is the wealth of the Lord. You can take whatever you need. But you are taking it in excess and storing for generations together. The Lord does not permit taking more wealth and therefore you are considered as a thief (*Stenaevashah, Yavanartha Udapane—Gita; Maagrudhah Kasya sviddhanam—Veda*). The maidens used to take the excess butter to the city of Mathura and purchase some luxurious ornaments. The Lord broke their pots and the butter in it would fall in the soil and go waste. Therefore when you store money for luxuries and for the future generations, without

offering it to the Lord in human form like Krishna, it will go to waste by the will of the Lord. Either it will be stolen or it will go to hospitals [to pay your hospital bills, implying that you will have health problems] or it will be wasted by the undeserving future generations.

MEANING OF YOGA

[August 26, 2005 Krishnastami Day 2] It is a pitiable situation for the spiritual knowledge because people are giving lot of importance to the word Yoga without understanding its real meaning. People speak about the six wheels (Chakras) and there is no reference of these Chakras in the sacred scriptures like the Vedas, Gita and Brahma Sutras. This is the creation of a middle age scholar, who has introduced the spiritual subject in a symbolic language. The wheels indicate the whirlpools that have to be crossed by the swimmer who wants to cross this ocean-like ignorance. They are like the attractive lotus flowers, which capture and imprison the soul, which is like a bee. If Yoga is understood in its true sense as the concept represented by this symbolic language, then I am very happy about the present version of Yoga. But I feel very bad if you really think that there are actual wheels or lotus flowers in the human spine. You do not find such things even through very powerful microscopes after doing a surgery of the spine.

Thus you must always use the torchlight of logic and science wherever and whenever necessary. But you should also know the place where this torchlight should not be used. In analysing yourself and in analysing the true path, you should always use the torch. But when you have recognised the goal, and reached it, you should put off this torchlight because you require blind faith there. Blindness means darkness. The quality Tamas represents Shiva, the final form of God and the final blind faith is Tamas. While reaching the goal, you require knowledge and analysis. Knowledge is Sattvam, which is the middle divine form or Vishnu. The starting person is a human being, which is highly affected by egoism indicated by Rajas representing the first divine form Brahma. Thus the soul, the path and the goal represent the nature of Datta.

Meeting the Sadguru

The real meaning of the word Yoga means meeting the Sadguru. The word Yoga comes from the verb 'Yuj', which means the union. Sadguru is the human incarnation of the Lord. The Lord will exhibit the Maya consisting of the three qualities. When the devotees are tested, this Maya is mainly made of the full expression of Rajas and Tamas. Such Maya is used to test your firm faith and your assimilation of the spiritual knowledge. By

this, devotees generally run away and this Maya of Lord Datta is very strong. He appears as a drunkard and one who is fond of prostitutes. When Kartaveeryarjuna approached Him with his defective hands, the Lord broke the two hands. But he continued in the service with blind faith and was finally given a thousand hands. Thus we should have patience in the tests of the Lord. Lord Krishna also showed several defects like stealing butter, dancing with women etc., to divert the devotees. In order to have patience in His tests without being disturbed by Rajas and Tamas, you must have a pre-training in this world to raise yourself beyond these three qualities. In fact the Lord is beyond these three qualities and is untouched by them. To get this kind of patience before the Lord, you have to take training in the world. In such training you will develop the patience to face these divine tests from the Lord in human form. Therefore, Yoga is defined as the union or achievement of this equilibrium, which is unperturbed by the three qualities.

Equilibrium and Self-Control

Yoga is defined by the Lord as this equilibrium (*Samatvam Yoga Uchyate*—Gita). In the chapter ‘Atmasamyama Yoga’ of the Gita the details of such training are mentioned. You have to receive both the friend and enemy with equality (*Suhrunmitravyudasinah*—Gita). By this you will treat the Lord with the same devotion even if He acts as an enemy towards you to test your faith. The Lord also tests your attachment with the worldly bonds with reference to His bond. You must prove that His bond is the strongest. For this you have to reduce the attractions in the world. Such reduction of your attractions is a part of Yoga and is useful directly before the Lord. You should serve the Lord without aspiring for anything in return and you must treat both respect and insult with equality (*Sukha Duhkhe Same, Manavamanayoh*—Gita). You must treat both profit and loss with equality because when you approach the Lord you may sometimes get a loss instead of profit. Without undergoing such training to achieve self control or Atma Samyama, one can not succeed in the tests of the Lord.

Sudama developed such self-control during his poverty for a long time. He did not do any sin in spite of the suffering of his family members with poverty. Such training helped him when he went to Lord Krishna. He stayed with the Lord for a few days. During this period he never asked the Lord for anything. The Lord also sent him back without even a trace of help. Yet Sudama never criticised the Lord for not helping him. He succeeded in the test of the Lord and achieved infinite wealth. Thus the Gita gives the real meaning of Yoga, which is self-control without being

attracted by diversions. The diversions are these charkas, which are nothing but the obstructions in the way of passing in the test of the Lord. This training is like the whole year's academic course and is very important. The test of the Lord is a matter of a three-hour examination at the end of the year. If you have finished this training, the Lord Himself will come to you in human form, conduct the test and give you the certificate. Therefore you should concentrate on the Gita, which is called as Yoga Shastra or the Scripture of Yoga.

The examiner, examination and the certificate are sequential steps, which will take place spontaneously as per the divine will. Therefore the study of the Gita helps you really on this day of festival whereas eating sweets [prepared for the festival] leads only to problems of indigestion. Praising the examiner with songs (bhajans) will also not help you because the examiner is very clever and strict and cannot be pleased by insincere behavior. It is better to hear His divine knowledge, assimilate and pass the examination. This path gives you a dignity and respect for the divine teacher too. Instead of taking this royal path, why are you resorting to unlawful means of bribing Him by chanting His name (Japam), worshipping Him (Puja) and singing His praise (Bhajans) in order to get such certificates? Hanuman never did these things. He only participated in the service of the Lord. He never aspired for anything in return for his service either. He was made the future creator (Brahma) by the Lord and this is the highest certificate. Therefore you can get the highest fruit from the Lord if you practice Yoga in this world in your day-to-day life. Such Yoga gives you all the necessary training to succeed in the test of the Lord.

Looking at the goal should not discourage you, just because the goal is very far and so full of difficulties. You may fear that you may not reach the goal before the end of this human birth. Yet you should keep on trying for it and be in constant trial (sadhana). Then the Lord will co-operate with you by granting you any number of human births. The Lord will do His part (*Daivamchaivatra*—Gita). Even if you slip in this trial, you will still be granted human rebirth with favourable spiritual atmosphere (*Yogabrash tobhijayate*—Gita). But you should sincerely put your effort and should not act artificially. The Lord is omniscient and you cannot fool Him and get the rare human rebirth.

Restrictions on Leaving Family

One should not think of leaving one's family members and house as a real spiritual step. You cannot get the grace of the Lord by simply sacrificing your house and family and claiming that you have become a

saint [monk]. The sacrifice should not be based on your effort but it should be a spontaneous consequence of your devotion to the Lord. The Gopikas were wandering in Vrindavanam leaving their families and the reason for such detachment was the attachment to the Lord. They became mad due to the absence of the Lord and this madness cannot be compared to the madness of a person due some shock to the brain in an accident. In both cases the madness is same but the reasons are different. When Lord Krishna was staying with them, they neglected Him and were doing all their family duties. When the Gopikas used to go to Mathura city to sell butter, Krishna used to obstruct them. They requested Him not to disturb their duties. But when Krishna left Vrindavanam they became mad and left all their duties. The reason for this difference is that when the human incarnation is near you, negligence enters. Only in His absence, does devotion reach its climax; this is human psychology. The human form itself leads to negligence and if such human form stays constantly near you, your negligence is doubled. By leaving your family and by simply wandering in Vrindavanam, one will not become a Gopika. Of course, in the Yoga Vashishtham it is said that an ordinary human being should stay far from the attractions and this will help the concentration on the God initially. But the actual attachment towards the Lord is the only reason for spiritual development.

I will give an example. Suppose a boy is in love with a girl. In the beginning the boy often meets the girl in order to develop the affair with the girl. But one day the love reaches the climax and now the boy is prepared to leave his parents, house and a lot of property to run away with the girl. Now the reason for leaving the parents and property is the love for that girl. Sometimes a boy having a psychological disorder may also leave the house. Both the cases are quite different. But again one point should be remembered in such sacrifice. Shankara left His mother because she was fond of Shankara. This bond was a hindrance in the spiritual effort of Shankara. To avoid this, Shankara left His mother. If His mother was agreeable to the spiritual path of Shankara, Shankara would not have left His mother. Therefore, one should leave the house only when the atmosphere in your home opposes your spiritual effort. Even in that case one should try his best to change the atmosphere by preaching to the family members.

Ramanuja left his wife when she continued to obstruct Him from his spiritual path in spite of his repeated spiritual advice. Ramakrishna Paramahansa did not leave His wife since she was fully co-operating with his spiritual effort. Even if the atmosphere is neutral, one should not leave

the house and hurt others. Only in the case of extreme opposition one should leave the house and go away for the association of real devotees (*Nachasamnyasanadeva—Gita*).

Ayukta, Yogi and Yukta

There are three types of people. The first type is ordinary human beings who do not start the spiritual journey. They are strongly attracted by this world and these attractions are the qualities accumulated from millions of births in the soul. Such people are called as Ayuktas (*Ayuktah Kamakarena Phalesaktah—Gita*). The second type is called as Yogis who practice Yoga and who have not yet completed the training in Yoga. They cannot sacrifice their fruit of the work to the Lord. They can sacrifice their work, devotion by mind, discussions with intelligence and any work with senses of their body like singing songs etc. (*Kayena Manasa Buddhya—Gita*). The third type is called as Yuktas, which means the people who have finished the training in Yoga. Such people sacrifice the fruit of work also along with the above (*Yuktah karmaphalam—Gita*). The aspects to be achieved by Yoga are an equal reaction to all types of incidents and this reaction must always be a peaceful, undisturbed and balanced mind (*Sarvatra Samadarsanah, Prasanta Manasam—Gita*). Another aspect of Yoga is not thinking of any worldly matter in one's leisure time. Such thinking will lead to loss of energy (*Nakinchidapi Chintayet—Gita*). One more aspect is realizing the achievement of the grace of God as the highest profit in the life (*Yamlabdhva Naparam—Gita*). Another aspect is to maintain a constant mind even if a mountain of misery falls on you (*Na Duhkhe na Gurunapi—Gita*). Also Yoga means not having even a single worldly desire in the mind (*Nissprihah Sarvaakamebhyah—Gita*). Yoga also means controlling the worldly activities to the minimum possible level because if God's grace is there, any worldly affair will succeed even with minimum effort (*Yuktacheshtasya—Gita*).

The Lord criticised both science and arts related to worldly aspects (*Vedavadaratah, Trigunya Vishayah—Gita*). The Lord says that both are a waste since you are not touching anything about the Lord (*Nanyadastiti—Gita*). Such people are attracted only to the worldly selfish pleasures and not to pleasing the Lord. The dynamism observed in such people is also not appreciated by the Lord because both walking and running in the wrong direction are useless (*Kriya Vishesha Bahulam—Gita*). The Lord stresses on devotees crossing the difference between good and bad faced in the world. You should show the same love and kindness to both good and bad people and also love friends and enemies in the same way. If you praise a

good person and a friend and scold a bad person and enemy, you have failed in the Yoga. Tomorrow when you reach the Lord in the human form, He will appear bad and damage you. Then you will scold the Lord too. For example the devotees of Vishnu criticise Lord Shiva, since Lord Shiva appears with the qualities of Tamas. This is the very important essence of the Gita that one will succeed in the tests of the Lord in human form only if he raises himself above the three qualities (Satvam, Rajas and Tamas). Therefore you should not be disturbed by the negative qualities or positive qualities in the world like insult and honour, enmity and friendship, loss and benefit, misery and happiness etc (*Gunanetanatetyatrin—Gita*). Only such a devotee can succeed in the tests of the Lord and can please the Lord. This Yukta state, which is the final stage of the Yoga, is called as the real samnyasa [monkhood, renunciation]. Here the word samnyasa does not mean the external indications like saffron cloth, leaving the house etc (*Naniragnih—Gita*). The sanyasin [monk] is that person who has completely sacrificed everything and everyone for the sake of the service to the Lord. Such a sanyasin or yukta alone can be fully blessed by the Lord and enters the inner most circle of the Lord (*Brahmabhuyaya—Gita*).

Parabrahman is the unimaginable Lord who is telling the Gita. This Parabrahman was speaking through the mouth of the external body of Lord Krishna. The Parabrahman or the Lord and His characteristics are completely unknown and nobody can ever know Him at any time (*Mantuveda Nakashchana—Gita*). This Lord generates the power called Maya. The characteristics of Maya are awareness, force and work. These three qualities of Maya are wonderful and are beyond the rules of Prakriti or nature (*Jnana Bala Kriya cha—Veda*).

PARABRAHMAN

Experience of Parabrahman

[August 26, 2005 Day 3] What does Parabrahman mean? It means something, which is other than Brahman. This word does not directly tell us anything about the nature of Parabrahman, since it is impossible to know Parabrahman. Sages have indicated Parabrahman by negative analysis, which means, discarding every item of the creation (*Neti Neti—Veda*) [as not being Parabrahman]. The reason for this is that all the Vedas and the Gita say that Parabrahman is so unimaginable that we cannot use even the sentences like “It exists” or “It does not exist” (*Nasattat Naasaduchyate—Gita*). In that case, why can’t we say that the Parabrahman does not exist at all? Since Parabrahman gives us experience regarding its existence, we have to say that it exists. But we cannot say what It actually is (*Asteetyeva—Veda*). How is this experience given? The unimaginable Parabrahman enters an imaginable item of the creation, pervades all over it and identifies with it, so that Parabrahman’s existence has to be accepted. We see only the external imaginable item and its characteristics. Since the information regarding Parabrahman Itself and Its characteristics is not available, we have not known anything about It. It remains unimaginable and yet It gives Its experience to us. It is like the invisible electric current giving its experience through the visible metallic wire. Through which medium does Parabrahman give Its experience? It gives Its experience through the human incarnation. The various mediums through, which Parabrahman gives Its experience are:

- 7) The pure awareness, which is called as the original Maya (Suddha Satvam or Mula Maya).
- 8) Energetic forms like Brahma, Vishnu and Shiva
- 9) The material human form made of the five elements like Krishna or any other human incarnation.

Brahman

When Parabrahman enters, pervades and identifies with the pure awareness, we call it as Brahman from the point of pure awareness. Brahman means the ‘greatest’ and since pure awareness is the greatest item

in the creation, you can call it as Brahman. The word Brahman indicates Parabrahman along with pure awareness. The same pure awareness (Mula Maya) becomes Maya [will or wonderful power of God], which consists of the three qualities (Satvam, Rajas and Tamas). Then Brahman becomes Ishwara, who is identified with Maya and this means that Parabrahman is identified with Maya. What is difference between Mula Maya and Maya? The Mula Maya is the pure awareness, which is the knowledge of itself due to the absence of any other item of creation. Since knowledge is Satvam, this Mula Maya is also called as Suddha Satvam or pure awareness. Maya is the awareness of things, which are other than itself. After creation starts, Maya is the knowledge of other things. Thus the awareness or knowledge is in two states:

- 10) The awareness of itself [awareness of the awareness itself]
- 11) The awareness of other things.

Why not call the Brahman as the Ultimate? Brahman is not the ultimate because the pure awareness is also only an item of creation [It is the first item of creation]. The awareness of itself exists in the state of self-meditation [When a person meditates on the self or Atma, his Atma, which is awareness, is aware of itself alone]. This state disappears in the waking state and dream states. In both these states, the awareness is aware of other things. In deep sleep, both the awareness of itself and the awareness of other things disappear. Therefore, this is the dissolution of pure awareness or the awareness of itself. Therefore pure awareness is not eternal and it cannot be ultimate. The second state of the awareness, in which the awareness is aware of other things, exists in the waking state (Jagrat) and in the dream state (Swapna). This state of awareness of other things disappears in the state of self-meditation as well as in deep sleep and thus such state is also not eternal. Therefore the conclusion is that the awareness in both the states is not eternal. Moreover the energy produced by the respiratory and digestive systems due to oxidation of food, enters the nervous system and is transformed into nervous energy or awareness. Thus it is clearly established in science that awareness has generation or birth. Awareness, which is born, also disappears as said above. Therefore awareness cannot be the Ultimate. [That which has generation and disappearance, is not eternal and cannot be the Ultimate].

This scientific analysis has authority in both the Veda (*Annat Purushah*) and the Gita (*Annat Bhavanti*). Awareness being the greatest item of creation can be called as Brahman just as the Veda is also called as Brahman since it is the greatest among scriptures. Therefore Brahman is an incarnation of Parabrahman, which is a combination of the Creator and the

greatest item in creation called as awareness. Of course all the three spiritual preachers (Shankara, Ramanuja and Madhva) have ended their analysis in Brahman alone because you cannot cross the ultimate boundary of creation, which is the awareness. Your intelligence, logic or imagination cannot cross the four-dimensional space-time model, which is the creation itself. The finest final realm of the creation is the awareness. Therefore there is no other alternative except to indicate the Parabrahman through awareness as the ultimate God. This is called as Arundhati Vashishtha Nyaya, which means showing the invisible [extremely dim] Arundhati star by showing the nearest Vashishtha star. Parabrahman is unimaginable. Awareness is imaginable with the most difficult analysis. Therefore Parabrahman is very near to the awareness. You have to stop at the awareness to indicate Parabrahman.

Maya and Prakriti

This pure awareness started doing imagination (Sankalpa) in several ways and when the pure awareness (Mula Maya) starts this sankalpa it becomes the Maya [Mula Maya is the standstill pure awareness without any qualities. When the imaginations or qualities, which are like waves or disturbances, appear on this Mula Maya, it is called Maya]. All the imaginations come under three categories called as Satvam, Rajas and Tamas. This is like a state of a daydream [In a daydream the dreamer can control the dream. In a usual dream, one cannot control the dream]. Therefore, Brahman becomes Ishwara, once the imagination starts in awareness. This dream is a daydream and therefore the awareness is controlling the entire imaginary world. The awareness is modified into the imaginary world. The modification is very slight and therefore it can be called as apparent, which means that it is not true (since it is negligible even though it is real) or it can be called as real (since it is true even though negligible). The former view is of Shankara (Vivarta) and the latter view is of Ramanuja (Parinama).

The world is always an imagination for Brahman and there is no question of the imagination becoming an actual materialisation for Brahman. This imagination from the point of Brahman is simultaneously a materialisation for Atman [individual], which is only a drop in the world-ocean. But even this world-ocean is a drop of the Mula Maya. Therefore, due to difference in potency or power, the world is an imagination for Brahman and is a simultaneous materialisation for Atman. Whenever we talk about the world from the point of Brahman we say that the world is made of the three qualities (imaginations). Therefore, from the point of

Brahman, Shankara is correct [that creation is apparent] and from the point of the Atman, Ramanuja is correct [that creation is real]. The pure awareness, that appears in various living beings in this daydream-like imagination, is called Atman, which is a reflection of Brahman. The awareness associated with the three qualities in this dream that appears in various living beings, is called as Jiva who is a reflection of Ishwara. Reflection means a very negligible part. The energy that constitutes the reflected sun in the water is very little compared to the original energy of the sun. Thus there is a quantitative difference and a qualitative similarity between the original and the reflection. Similarly between Brahman and Atman or Ishwara and Jiva there is a lot of quantitative difference although there is a qualitative similarity. This means that a very negligible part of Brahman is Atman and a very negligible part of Ishwara is Jiva.

Remember that Brahman is the first item of creation and therefore the modification starts from the item of creation and not from the Creator. The Creator is Parabrahman, which is unimaginable, and It produced the Mula Maya. Neither Parabrahman nor its generation of Mula Maya [the mechanism of creation of Mula Maya] is imaginable. Only Mula Maya or Brahman is imaginable. The process of generation of the imaginable Brahman from the unimaginable Parabrahman must be unimaginable because we can only understand the process of the generation of one imaginable item from another imaginable item. The imaginary world is like a daydream for Ishwara because the energy that is used in the formation of the world is very negligible compared to the energy of Mula Maya or Brahman. But at the same time, the energy that constitutes the world is very large compared to the energy that constitutes Atman. Thus simultaneously, the world is an imagination for Ishwara and is the materialised greatest reality for Atman. Therefore the imagination itself is a simultaneous materialization, when viewed in a different angle.

The Parabrahman is untouched or unchanged since all the modifications are of Mula Maya alone. Therefore, Parabrahman is unchanged and untouched. The dreamer is unchanged or untouched by the daydream. The reason is that the daydream is the modification of his mind and not of himself. Even the Mula Maya is almost unchanged or untouched because the modification is negligible. The Maya or the imaginary world is negligible compared to Mula Maya. Therefore in the view of Brahman, the material world is just an imagination and is called as Maya. But the world is not an imagination for Atman but is a materialisation for Atman. In the view of Atman the same world is called as Prakriti. Prakriti means a materialised effect. The prefix 'Pra' means strong or materialised. The

world which is Maya or imagination for Brahman is simultaneously a materialised effect for Atman. Therefore the Gita says that Maya is simultaneously Prakriti (*Mayam Tu Prakritim*). When this Atman or Jiva creates a dream, it becomes the creator. But there is an ocean of difference between a dream of a soul and the dream of Brahman. The soul controls its own daydream. But the soul is controlled by Maya, which is the daydream of Brahman. The control of the soul by Maya can be compared to the daydream of the soul in which a living being in the dream is controlled by the mind of the individual. In the night dream [usual dream that we get while sleeping at night] the soul, which is the creator of the dream itself is controlled by the dream. This situation can be compared to Brahman entering His own dream as an incarnation with self-imposed ignorance to enjoy the dream. As the daydreamer controls a living being in his dream, Brahman controls the soul in this world.

What is happening when the human incarnation appears in the world? Brahman or Ishwara enters a materialised human body along with His Maya. Brahman is Parabrahman identified with the infinite ocean of pure awareness. Ishwara is Parabrahman, which is identified with the world, which is a drop of that pure awareness-ocean. Therefore, from the point of Parabrahman there is no difference between Brahman and Ishwara. The same Parabrahman is identified with a human body in this world and appears as a human incarnation. The human body is again a drop in the world-ocean. Therefore, Parabrahman, which is beyond spatial dimensions, is one and the same in Brahman, Ishwara and the human incarnation.

The human body consists of three parts.

- 12) The causal body is the pure awareness, which indicates the chittam without the memories. The memories are stored in the pure awareness called chit or Atman. This chit along with the memories is called as chittam or Jiva.
- 13) The subtle body that is associated with three qualities called as Satvam, Jnanam or Buddhi (Intelligence), Rajas, work or Manas (mind) and Tamas, ignorance or Ahankara (egoism).
- 14) The gross body, which is made of five elements. Remember that the materialised five elements and the three qualities are only simultaneous views from the points of the Brahman and the soul respectively. Therefore, the gross body also appears as imagination to Brahman.

From the point of Brahman the whole world is only made of the three qualities. The human body prepared for the Ishwara to enter [as an incarnation] is not controlled by the rules of Karma Chakra [cycle or law of

deeds and results] because this divine human body is not meant for enjoying any fruit of previous deeds. This particular human body is fully under the control of Ishwara or the Lord. As soon as the divine work of that incarnation is over, all the components of the divine body merge into the components of the cosmos (*Samudra Ityevam—Veda*). In case of other human beings the subtle body goes to the upper world for enquiry and the subsequent enjoyment of fruits of actions. Therefore in the human incarnation, Parabrahman existing along with His Maya, which is called as Ishwara, exists in the human body, which is called as Prakriti.

Whenever the normal works of the human body are to be done, the Prakriti acts as usual. For example when Krishna wants to lift a small pot of milk, this work is done by the human body (Prakriti). When Krishna wants to talk or think in the normal way of the world, the human body or Prakriti acts under the instruction of the Lord. But if Krishna wants to lift a mountain on His finger, His Maya will act. This miracle is wonderful but is partly imaginable. This is a small action of Maya with very little unimagability. When Krishna showed the world in His mouth, with both Krishna and His mother standing on the earth present in His mouth, it was a completely unimaginable miracle. The former miracle is partially unimaginable, because only the power to lift a mountain present in a boy, is unimaginable. But the process of lifting a mountain by a greater power is imaginable. But in the later miracle the whole concept is unimaginable. All this unimagability is the characteristic of Parabrahman, since the Veda says that the only knowledge that one can have about Parabrahman is that It is unimaginable.

The meaning of the word Maya is the awareness associated with unimagability. The characteristic of unimagability of Maya comes only from Parabrahman. The three qualities [Satvam, Rajas, Tamas] together in the state of unimagability are called as the Maya. The same three qualities in the state of imaginability are called as Prakriti. The imaginability is also from Parabrahman. Parabrahman is the hidden real cause of everything other than Itself. The three qualities are referred to as Jnanam (Knowledge), Kriya (work) and Balam (force). These are Satvam, Tamas and Rajas respectively as said in the Veda (*Parasya Shaktih*). The unimaginable knowledge called as Prajnanam belongs to Sattva-Maya as seen in preaching the Gita. The unimaginable force to bear the world in the mouth is Tamas-Maya. The unimaginable work to create, rule and destroy this world as shown in the Vishwarupam is Rajas-Maya. Thus the three characteristics of Maya are possible only for Ishwara (*Mayinantu Maheswaram—Gita*). Maya and Prakriti are qualitatively similar in having

the three qualities. In fact both are one and the same because this world appears in the subtle state of imagination (Maya) to Ishwara and the same world appears as materialised form (Prakriti) simultaneously to soul (*Mayamtu Prakritim viddhi*—Gita). Thus the Lord along with Maya and Prakriti is both Narayana and Nara or Ishwara and Jiva playing with the devotees, since He is integrated as a two-in-one system in the case of the human incarnation. The Prakriti contains awareness or Atman, which is called as Kshetrajna (*Kshetrajna Iti*—Gita). But the Maya of the Lord in the human incarnation also contains awareness and therefore not only the Atman of Prakriti but also the Suddha Satvam of Maya is awareness and there by the Lord also becomes Kshetrajna (*Kshetrajnam Chapi*—Gita). These two verses of the Gita belong to the context of human incarnation since the Lord starts speaking by the word “*Idam Shareeram*”, which means the body of the Lord alone, and not the body of Arjuna. The statement “*Sarva Kshetreshu*” means the various human incarnations.

Some scholars have applied this word to the human body of every human being and are misled in concluding that the Lord is present in every human being. If Para Prakriti or Atman is taken to be Purusha, then the Lord is Purushottama (*Yasmat Ksharat*—Gita). However if you treat Atman also as an item of Prakriti (Para Prakriti is only a sub division of Prakriti), the Lord is called as Purusha (*Atha Purushoha*—Veda; *Prakritim Purusham*—Gita). The Lord stated in the Gita that His Para Prakriti is modified into the soul. Therefore, this word Para Prakriti indicates His Satvika Maya before modification and thus maintains the world (*Ya edam*—Gita). If you take the word Para Prakriti as a soul it is against the line “*Jiva Bhutam*”. Thus Para Prakriti is the cause and is modified into the soul.

Parabrahman created Mula Maya or Suddha Sattvam when Parabrahman desired to create this world. The desire itself is Mula Maya or pure awareness. This pure awareness is aware of itself and therefore it is called as Shuddha Sattvam. Now you should not think that Parabrahman is pure awareness. The desire is the characteristic of awareness. Parabrahman can desire even though Parabrahman is not awareness. By the characteristic of desire, you should not conclude that Parabrahman must be awareness. The awareness is an item of creation and your imagination can never cross that final limit of creation, which is pure awareness. With the help of the characteristic ‘desire’, you can end only in Mula Maya, but you cannot cross Mula Maya and touch Parabrahman (*Mamamaya Duratyaya*—Gita). This proves that Parabrahman is beyond logic. Logic is limited only to the items of creation and cannot touch the Creator or Parabrahman.

This Mula Maya becomes Brahman when Parabrahman pervades and identifies itself with the Mula Maya. Therefore, Brahman is not simply Mula Maya. The Mula Maya itself, before identification with Parabrahman is called as 'Mahat Brahma' (*Mama Yonih Mahat Brahma—Gita*). This Mula Maya is the greatest item of all the items of creation and therefore it is twice stressed as great. In fact Mahat means great. The word Brahman also means great. The repetition stresses the greatness of Mula Maya. Now when Parabrahman enters the Mula Maya and pervades all over it, such Mula Maya is called as Brahman, which is referred to by all the three Acharayas (preachers) in their commentaries (*Tasmin Garbham—Gita*).

One should note that it is the Parabrahman that is preaching the Gita through Krishna. Thus, first Sutra of the Brahma Sutras refers to this Brahman. Brahman creates, maintains and destroys the creation. All these three actions are again only due to Parabrahman. But it appears as if Mula Maya is doing all these three actions. Thus, Parabrahman maintains Its secrecy everywhere.

A small drop of the Mula Maya is modified into this world. Now Parabrahman enters the drop and is identified with that drop. This Parabrahman identified with that drop is called as Ishwara. The drop of pure awareness creates the world only due to the Parabrahman in it and this drop in this first stage is called as Lord Brahma. The Parabrahman in this drop during the maintenance is called as Lord Vishnu. The Parabrahman in this drop during the destruction of the world is called as Lord Shiva. Parabrahman in this drop in all the three states is called as Ishwara. Now when a human body is created in the world specifically for the purpose of the human incarnation, Parabrahman enters that specific human body and is called as Lord Krishna. All the actions of Lord Krishna are due to Parabrahman only. Thus, Parabrahman is the root cause for the very creation of Mula Maya or for the very creation of this universe or for all the actions of the human incarnation. Parabrahman is the root cause of all the unimaginable actions of Maya as well as the imaginable actions of Prakriti.

An ordinary human being is a part of Prakriti. All the actions of an ordinary human being are also due to Parabrahman. Here the will of Parabrahman is responsible for any action of the human being. But at the same time the direction of the action is in the hands of human being. Thus Parabrahman is responsible for the action but is not responsible for the fruit of the action of the human beings (*Kartaaramapi sarvasya—Gita*). A person touches an electric wire in his house and commits suicide. No doubt the electricity sent by the power station is the cause of his death. But the engineer of the power station cannot be punished and such a death is not a

murder committed by the engineer. Another wise person is using the same electricity through several appliances and is enjoying a lot. Such a person who is enjoying will not go to the engineer and garland him, praising him for being responsible for his enjoyment. Parabrahman exists in the human incarnation. In the case of an ordinary human being, Parabrahman does not exist in the human being. All the actions of the ordinary human being are done by the will or power of the external Parabrahman alone. This is the difference between the human incarnation and a human being.

The drop of pure awareness or Mula Maya becomes aware of the world, which is different from the rest of Mula Maya. The modification (world) is always different from the cause (Mula Maya). Now this pure awareness in the drop becomes aware of the universe and such awareness is called as Maya. Thus, Brahman is aware of itself and Ishwara is aware of the world. Ishwara is also Brahman because Ishwara is almost simultaneously aware of pure awareness. This ignorance of self-awareness cannot be treated as real ignorance, since it is temporarily and apparently superimposed in order to not contradict the awareness of the world. But Brahman is not Ishwara because after the dissolution of the creation, Brahman is not aware of the creation. After the dissolution of the world, the world becomes a small pulse called as Avyaktam and is stored in Brahman like a small carbon particle existing in a mighty infinite ocean. Such a state of the world can be almost considered to be the state of non-existence of the world. Now only the Brahman, which is the Parabrahman pervading all over the pure awareness remains. In this state, the pure awareness is aware of itself only and not aware of any other thing (world). Therefore such pure awareness is called as Suddha Sattvam.

By this, one should not mistake that Sattvam exists alone. Never can any single quality, out of the three qualities (Sattvam, Rajas & Tamas), exist without the other two. When I say that a single quality exists, the other two qualities also simultaneously exist but we are not concerned about them right now. Suddha Sattvam means pure awareness, which is pure self-knowledge. Awareness or knowledge is only a form of energy, which is always active. Action indicates Rajas. This knowledge [awareness] is unaware of Parabrahman and therefore it is ignorance indicating Tamas. The Gita says that knowledge is pure Sattvam (*Sattvat Sanjayate Jnanam*). The Gita also says that action is pure Rajas (*Rajah karmani*). The Gita also says that ignorance is pure Tamas (*Tamastvajnanajam*). Therefore all these three qualities are always simultaneously associated in equal potency.

The soul in the human being is called as the causal body (karana shariram) and is also the pure awareness, which is a tiny droplet of Mula

Maya. This proves that the soul is also constituted by all these three qualities with equal potency. Thus the creation started with the generation of Mula Maya itself. The creation is always made of the three qualities. The Mula Maya or the soul is in an equilibrium state of the three qualities. The soul can only be a small part of Mula Maya and cannot be a small part of Brahman. Brahman means the infinite ocean of Mula Maya in which Parabrahman has pervaded. The droplet of Mula Maya, which is modified as the creation is not pervaded by Parabrahman. The creation is supported and pervaded only by Mula Maya. Therefore Mula Maya acts as a curtain between Parabrahman and creation. The creation does not touch the Parabrahman at all. The creation is supported by the will of Parabrahman and that will is called as Mula Maya.

When the awareness in the drop is aware of the creation, the Parabrahman present in that drop along with the associated creation is called as Ishwara (*Ishwarah Sarva Bhutanaam*—Gita). The drop of awareness in the state of its awareness of the world is called as Maya. Thus the difference between Mula Maya and Maya is that in the Mula Maya, the awareness is aware of itself and in Maya the awareness is aware of other things, which are items of creation. Thus Ishwara is called as ‘Sakshin’ or observer of the world of the world. When Ishwara becomes Brahman, the awareness of the world disappears and the film show is put off, which is reduced into a reel of the film called as Avyaktam. Now the drop of awareness merges with the ocean. Maya disappears and Mula Maya alone remains.

The creation contains unimaginable actions as shown by the human incarnation, which are specified as Maya. The creation also contains imaginable actions as shown by human beings, which are specified as Prakriti. The Maya along with the Prakriti is Prakriti alone, in the view of the Lord, because even the unimaginable actions are imaginable to the Lord. There is no Maya for the Lord. The Gita says “*Mayamtu Prakritim Viddhi, Maayinamtu Maheshwaram*”. This means that the Lord is associated with Maya but that Maya is only Prakriti for Ishwara. Only in the view of human being do both Maya and Prakriti exist separately. Without Prakriti, Maya cannot exist because without reference to imaginable actions there cannot be an unimaginable action. When water flows [downhill], it is imaginable Prakriti. When the water remains standstill [even on a slope], it is unimaginable Maya. Unless the concept of Prakriti exists, the concept of Maya cannot be grasped as different from Prakriti.

SERVICE AND PARABRAHMAN

Service

[August 26, 2005 Day 4] To please the Lord you have to surrender your words by singing about Him, your mind in His devotion and your intelligence in His discussions. However these three constitute only 1% of the total sacrifice and this is called theoretical sacrifice. The sacrifice of your work and the sacrifice of the fruit of work constitute 99% of sacrifice, which is called practical sacrifice. The practical sacrifice should be done to the most deserving person, who is Lord in human form, when recognised properly. The reason is that all this wealth belongs to the Lord alone since He is the creator of the entire universe. All this wealth is His immovable property and all the living beings are His movable property. You are a part and parcel of His movable property. You are supposed to take only the necessary amount from His infinite wealth for your basic needs, the boundary of which cannot be infinite. The rich man, who has no boundaries for his ambition to take the wealth of the Lord, takes it in unlimited quantities. He must realise that his effort is useless and a waste. The reason is that one has to leave all the excess of wealth here itself [when one dies] and his family members will not share his sin. They never asked him to earn infinitely for their sake. Therefore only he is responsible for all the sins.

He should only retain the required wealth to meet his needs (*Yavanartha Udapane—Gita*). If he analyses the family bonds, they are proved to be unreal dramatic bonds. Therefore a rich man should donate the excess wealth to the Lord in human form for His mission. If the human incarnation is not recognised, the second address of the Lord is a real devotee. The Lord dwells in the heart of a real devotee. But people are donating to temples seeing the statues in it, without analysing that it is the temple management that collects and spends the donated money. If the manager is neither a human incarnation nor a real devotee, the sacrifice of your money is a waste.

The sacrifice of money applies even to ordinary human beings. No doubt these people are earning money only for their basic needs. Some earn a little more to save for unforeseen problems in the future. Storing wealth

for such purpose is also justified. Such storing is not wrong. Some people earn just up to the mark. Some people earn even below the mark. All these people need not do any sacrifice of their money to the Lord, because the very basic point is that the Lord neither needs your money nor your work for His mission. His mere will is sufficient to carry on His mission (*Name karmaphale spriha—Gita*). But all these ordinary human beings also are wasting some money in the name of entertainment. All this entertainment will only end in loss and misery. Therefore you are wasting your time, energy and money in the entertainment, which ends in loss. For example if you see a movie, you have lost time and money and at the end you experience weakness and a loss of energy. Similar is the case of reading novels and doing unnecessary gossip. Either utilise your time, energy and money for satisfying your basic needs or store it for your future needs. Instead of wasting it on entertainments, which end in loss (*Duhkha Yonaya Evate—Gita*), convert this wastage into divine wealth for getting the grace of Lord, which protects you here as well as there [after-world]. This is a beneficial program for you alone and not for the Lord.

The money that is earned for your basic needs also comes under the account of the sacrifice of money to the Lord. Unless the basic needs are satisfied, one cannot even sacrifice work for the mission of the Lord (*Shariram Kevalam, Sharira Yatra—Gita*). But people of this ordinary level should avoid all entertainment and should feel entertained in the service of the Lord. If you properly analyse and realize, worldly entertainment finally gives you loss. This is the worst path (*Bhogaishwarya—Gita*). Instead of this loss, it is better to analyse your self and fix yourself in the soul, which is pure awareness [the path of Advaita]. This at least will give you peace, which is far better than the loss that you get in entertainment. However if you recognise the Lord in human form and engage in the service of the Lord, you get permanent bliss in the long run, which is a profit. If you cross this level also and serve the Lord even if it worries you, you enter His innermost circle. Therefore instead of purchasing worry by pursuing entertainment, it is far better to purchase worry in the service of the Lord. The result of the former case is hell and the result of the latter case is the permanent abode of the Lord. A person who purchases bliss from the Lord in His mission is called as a Yukta, who is blessed by the Lord. But the person who purchases worry from the Lord in His mission is called as Yuktatama, which means the best of the devotees present in the state of Yukta (*Sameyuktatamah—Gita*).

Existence of Parabrahman

You cannot say that the Parabrahman exists and nor can you say that Parabrahman does not exist. The reason is that in both sentences the verb ‘exists’ may mean that Parabrahman is understood or that Parabrahman is imaginable. Generally, people do not say that an unimaginable thing exists. Therefore the verb ‘exists’ always means the probability of the existence of imaginable things. Based on this, when you say that Parabrahman exists, generally there is a danger of thinking that the Parabrahman is imaginable. Similarly, even if you say that Parabrahman does not exist, it may also lead to thinking that the Parabrahman is an imaginable item. When we say that the tree exists or that the tree does not exist, in both cases the tree is imaginable. Therefore, the Lord says in the Gita that Parabrahman cannot be said to be existing or non-existing (*Nasat tat naasat*). Therefore, the Parabrahman is best expressed by silence and the conclusion is that no word can directly indicate the Parabrahman.

The word Parabrahman is not a direct word [a word that directly defines or describes the object indicated by it]. It means ‘that which is other than Brahman’. Brahman is the greatest imaginable item of creation, which is pure awareness. Shankara wrote His commentary about Brahman. The word Brahma Jijnasa means discussions about the Brahman since Brahman is an imaginable item. It can be well discussed but when the word Parabrahman came, Shankara said that it should be represented by silence alone (*Maunam Vyakhya Prakatita Parabrahma...*). The greatest item of creation is pure awareness. The inert energy like light, heat, electricity and magnetism is subtler and greater than inert matter. The life energy that is produced from the oxidation of food is only heat energy (*Tejah sati*—Veda) because the oxidation reaction is an exothermic reaction [a chemical reaction that gives off heat]. But the awareness, which is generated from the nervous system by the heat energy, is most subtle and is the finest form of energy.

The inter conversion of awareness and the heat energy is understood theoretically but is not possible to understand in practice for the scientist. This does not mean that the life energy is independent and eternal without generation and dissolution. The awareness disappears in deep sleep and appears when the person wakes up. This proves that the awareness is not eternal but is an inter-convertible form of the inert energy itself. Of course, the conversion is not in the hands of the scientist, even though the conversion is theoretically proved and accepted. When you stop the supply of food or oxygen, the heat energy is not produced by digestion, and the

awareness disappears, which is the state of a coma or deep sleep. When life energy is not supplied, death occurs. In the last stage, even though the digestion of the patient stops, respiration continues. Although food is not supplied, oxygen is supplied. Instead of food, the stored fat is oxidized. Therefore the patient is alive for sometime in spite of the absence of food. After sometime, the nervous system stops functioning, either due to damage in the system or due to inadequate supply of the heat energy. This is the stage of unconsciousness. Finally in the last stage, the oxidation stops and no more heat energy is produced. We say that the human being is dead due to absence of any trace of heat and the body becomes cold. This process of death is described in the Veda (*Manastejasi tejassati*).

Just in the last fraction of a second before death, a small portion of the heat energy is used in the formation of the energetic body that goes out of the gross body along with the bundle of qualities, which are stored in the mind. This bundle of qualities, accumulated from the past millions of births of that soul, which is called as the subtle body or Jiva, cannot be prepared by the scientist. He cannot bring back this bundle called the subtle body, which escapes from the gross body and enters an energetic body that comes out of the gross body. This energetic body is called as a Yaatana Shariram [body of suffering], if the Jiva goes to hell. It is called as a Bhoga Shariram [body of enjoyment], if the Jiva goes to heaven and it is called as a Divya Shariram [divine body], if the Jiva goes to the abode of Lord. It is due to this reason that a dead person cannot be made alive after he has died [since the subtle body has already left the physical body and has entered an energetic body].

Otherwise science has developed an artificial nervous system and brain in the robot by introducing a small ‘bundle of qualities’ in the form of an information chip. Therefore, ‘man’ is produced [the robot or artificial intelligence is similar to humans] but the same man cannot be reproduced [a dead man cannot be recreated since we cannot force the subtle body of the person to reenter the dead body]. The concept of a robot clearly proves that awareness is also a form of inert energy because in the robot, electrical energy is converted into the so-called ‘awareness’ which is nothing but electromagnetic energy. The energetic body of a soul is called as the subtle body or ‘Sukshma Shariram’. It goes to the upper world after the death of the physical body on earth, and is invisible as said in Veda (*Manomayah*) and in the Gita (*Vayurgandhan; Utkramamtam*).

The final means of knowledge [authority] is faultless experience, which alone gives validity. The analysis of life energy and awareness is done based on the experience of a human being that exists here. All this is

the analysis of the various aspects of the human being that exists in this world. We have concluded that awareness is the finest and the greatest item in this world based on the practical analysis here itself. If practical experience is neglected, logic loses its basis. In such a situation, even the scripture cannot stand because one may say that the scripture itself is the false imagination of some mad person. Therefore all this analysis is based on the internal nature of the available human being. The analysis of the human being perfectly gives the analysis of this entire creation because any human being is a part of creation [The human being can stand as a model for the analysis of creation, since it is a part of creation. What is true for the human being is therefore true for the creation].

Logical analysis and the associated practical experience together form science. Any spiritual aspirant is an ordinary human being and thus science is applicable for analysing yourself. In fact the process of logical elimination itself can enable you to attain the self or the causal body [by eliminating all the items in creation which are not the Self, one is finally left with the Atman or causal body, or pure awareness as the Self]. This process is perfectly scientific. The self is the best item of the creation and the analysis of the self is also science. When you are an item of creation, your ways and efforts cannot be supernatural and they must follow the natural rules of creation, which are again nothing but science. Therefore you must use the logical scientific analysis in analysing yourself and your path to reach God. But God is beyond this creation since He is the Creator. Therefore God cannot be analysed by science.

When the goal is above science the scientific path cannot be meaningful because the scientific path will only lead to a goal which can be analysed by science. For example, let us take the path to Mumbai. The path is on the earth and Mumbai is also on the earth. The path is analyzed by logic and the goal is also analyzed by logic. But if I start the journey to God and ask the path to reach Him, nobody can show the path because God is invisible. An invisible goal will always have an invisible path. Nobody can travel on an invisible path. One can show the path to a holy temple. If God existed in the statue, such a path would be a true path. The main purpose of reaching God is to know three things: yourself, the correct path and the correct goal. The reason is that God is the best preacher for all the matters which are related to God. The human incarnation of God is the correct place to find God. The human incarnation consists of a visible human body so that the path to reach Him also becomes visible. Since God is in the human incarnation, by reaching that human body you have reached God. In fact God pervades all over that body and you have reached God by reaching

His incarnation. God becomes visible through that human body and therefore the path to reach God also becomes visible. The main purpose to reach God is to hear the correct version of the entire spiritual knowledge. Then through service, you have to please God.

In the case of a statue, it cannot preach even a trace of knowledge. Moreover when we serve the statute it does not appear to be pleased on its face. Due to these two reasons neither is God in the statute and nor is God the statute itself (*Na Tasya Pratima—Veda*). The statute in the human form is a model to indicate the human form of the Lord. Ignorant human beings who cannot accept the human form of God due to their egoism and jealousy can worship the statute for sometime as a training for worshipping the human form of the Lord in the future (*Pratimahyalpa Buddhinam—Smriti*). But one should not sit in the stage of training throughout his life. If he remains there, he is reborn as an inert object like a stone (*Bhutejya yanti—Gita*)

Since the human incarnation is the Creator Himself, the analysis of the human incarnation gives an idea about God but Vedas and the Gita say that God is always unimaginable and can never be known. But the existence of the unimaginable God must be experienced (*Astetyeva—Veda*). Otherwise you may say that God does not exist because He is unimaginable and also beyond experience. The unimaginability is called as Maya. Unimaginability is the property of the Parabrahman, which has entered pure awareness and made the Mula Maya or pure awareness become Maya. Mula Maya is not the unimaginability since creation had not started at the stage of Mula Maya. Therefore, the word Mula Maya means the root of Maya and has no Maya [unimaginability] in it. When creation started, the Mula Maya was converted into Maya which is a mixture of the unimaginability of Parabrahman that entered Mula Maya and the imaginability of the world (Prakriti). Therefore, in the state of Mula Maya or Brahman, the Parabrahman does not exhibit unimaginability to the souls because the creation has not yet started and the souls were not yet created. Brahman is the purest state of Parabrahman in the absence of creation.

In that state Parabrahman is not unimaginable to Itself and therefore has no superimposed apparent ignorance. The unimaginability arises only when imaginability or Prakriti also exists as a reference. Therefore, Brahman can be said as the Parabrahman leftover with pure awareness and without unimaginability (Maya) or imaginability (Prakriti). Maya means wonderful. A wonderful thing need not be unimaginable. Thus the imaginable world (Prakriti) is also called as Maya because the Prakriti is also wonderful. Shankara gave another meaning for Maya: ‘that which does

not exist'. That is also correct because the droplet of the pure awareness, which has become the world or Maya is very negligible and can be treated as almost non-existent. Shankara never said that the world is absolutely non-existent. He said that the world is Mithya, which means that it is neither existent nor non-existent (*Sadasat Vilakshana*). It is existent because it exists even though it is very very little. It is non-existent because its existence can be neglected, since it is very very little. People have misunderstood Shankara. They state that according to Shankara the world is non-existent.

Maya is wonderful because Maya is a mixture of awareness and unimagability. The pure awareness is from Mula Maya and the unimagability is from Parabrahman. We must always remember that the unimagability is not for Parabrahman and it is only for the souls. Thus we can generally say that Maya is unimagability. Of course, the pure awareness is also generated from Parabrahman like the unimagability. If it is diluted unimagability, it is the wonderful or little Maya, since it can be understood by human beings. If the unimagability is 100%, then it is called as Maha Maya.

The Mula Maya is in the form of pure awareness and is called as Mula Prakriti or Shuddha Sattvam. Sattvam is the knowledge of other things; Shuddha Sattvam is the knowledge of itself. Sattvam is a part of the Maya because Maya is composed of the three qualities called Sattvam, Rajas and Tamas. When the pure awareness is aware of other things, the Shuddha Sattvam is converted into Sattvam. Then the other things are Rajas and Tamas, which are the modifications of pure Rajas and pure Tamas that exist in Suddha Sattvam itself. Rajas is work or energy. Tamas is ignorance or matter. Both the Suddha Sattvam and Sattvam are states of the same knowledge. Therefore, the Suddha Sattvam or knowledge is nearest to Parabrahman and is an inseparable associated characteristic of Parabrahman. This does not mean that Lord Vishnu who represents Suddha Sattvam is nearest to Parabrahman. The Suddha Sattvam itself is pure Rajas and pure Tamas as already stated. This is said in the Veda (*Brahmaacha Narayanah, Shivashcha Naarayanah*). Pure Rajas is Brahma and pure Tamas is Shiva. Therefore Lord Datta, who constitutes all these three divine forms, is the item of the creation that is nearest to Parabrahman. The only difference between Parabrahman and Datta is that Parabrahman is invisible and unimagable. Datta is visible and unimagable.

The visible part of Datta is the creation, which acts as a medium. The invisible part is the hidden Parabrahman. Krishna was an incarnation of Datta since He stated that He is the creator, ruler and destroyer of the world

(*Prabhavah Pralayastatha, Mayi Sarvamidam*). The divine knowledge, which is the characteristic of Suddha Sattvam can be used as the identity mark for Parabrahman. When this knowledge is wonderful, the Suddha Sattvam is called as Sattva Maya. This wonderful knowledge is Prajnanam, which consists of both wonderful Suddha Sattvam and wonderful Sattvam (Satvika Maya). This means that Prajnanam contains a wonderful explanation of itself (Suddha Sattvam) and all the other related things (Sattvam). It is the wonderful knowledge of the Creator, the path to please the Creator and the nature of the soul. Therefore the wonderful knowledge of the Parabrahman is the nearest inseparable identity mark in the case of the human incarnation.

The human incarnation is not recognised in the state of Brahman because there can be no preaching from Brahman, which is pure awareness without any creation. The preaching comes only from Ishwara since He is associated with creation. The Rajas and Tamas also attain unimagability and become wonderful in the form of miracles. Rajas is work and Tamas is force. Thus miracles are forms of wonderful work and force, which are far from Parabrahman. Miracles can be transferred to demons. Since Rajas is Brahma and Tamas is Shiva, both of them grant boons to demons. Sattvam is Vishnu who never grants any boon to demons. It means that the Sattvika Maya or Prajnanam can never be transferred to demons. Sattvam represents Vishnu and Mula Sattvam represents Narayana. This is the reason why Ramanuja and Madhva stressed on Vishnu or Narayana who acts as the spiritual preacher. However this does not mean that the Parabrahman is associated with Mula Sattvam and Sattvam only. All the three qualities are associated and therefore are all separable and different from Parabrahman. The Parabrahman is associated with all the three qualities in a wonderful state.

Even while transferring the miracles to demons, the Rajas and Tamas in the complete unimagable state cannot be transferred. The force and work of creating, ruling and destruction of creation cannot be transferred to any demon. For example a demon may create small objects but cannot create the world. Lord Krishna showed the Vishwarupam through which He proved that such a miracle could never be exhibited by anybody other than Himself. The entire Bhagavad Gita shows the non-transferable knowledge (Sattvam or Vishnu). The Vishwarupam in the Bhagavad Gita also shows the non-transferable Brahma and Shiva who represent the creation and destruction of the cosmos. In between the creation and the destruction, the Lord maintained the cosmos as Vishnu and preached to Arjuna about the spiritual concept of the vision. Thus Vishnu stands for preaching the

knowledge even while maintaining the universe. Therefore one should not distinguish between these three divine forms of the Lord. The Lord is always associated with these three qualities in equal proportions. When the Prajnanam is preached, a little of it is also donated as jnanam. A scholar has received a part of the infinite Prajnanam. Similarly, demons receive a part of the divine force and divine work as the power to do miracles. Thus the donation of all the three qualities exists from the side of the Lord, but human beings or demons with their little capacities, can only receive a little of these three.

A scholar cannot be Narayana. A scholar is only a water-drop whereas Narayana is the mighty ocean of true knowledge (*Satyam Jnanam Anantam*—Veda). Similarly, a demon doing small miracles cannot be equal to Brahma and Shiva. A sage called Tandu created [materialized] a handful of sacred ash and thought that he is the Lord. But Lord Shiva appeared before him and produced a mountain of ash from His thumb. Thus the quantitative difference exists between the Lord and His devotee.

LOGIC AND BEYOND

The Ultimate Cause

[August 26, 2005 Day 5] The human incarnation is also present in this world. The analysis of this Super Man gives a clear idea of the unimaginable God. Thus a practical experience regarding the unimaginable God also exists here. Hence the philosophy has a practical validity in this world. All this analysis is only from the angle of the soul. Before creation, there was no soul and there was no universe. In such a state, the unimaginability also did not exist because the God was imaginable to Himself. Therefore even the Maya, which is the unimaginability, also disappears and hence even Maya must have birth. The unimaginability exists only with reference to the existence of the imaginable Prakriti. But when Prakriti did not exist, even this unimaginability was absent. In such a state only Parabrahman existed and not even Maya (*Ekameva Advitiam—Veda*).

The entire creation is due to Parabrahman alone who is like the hidden Father. Interaction of the father and the mother is a hidden concept and it appears to the world as if the mother alone created and delivered the child. Actually, the child is born due to the father alone but the world cannot see the father creating or delivering the child. The father secretly created the child in her womb and is the indirect or actual cause of the child but that remains secret. It appears as if the mother herself created and delivered the child from her womb. Similarly the Mula Maya appears as if she has created this universe but actually Parabrahman created this universe through Mula Maya. Parabrahman remains as a secret like the father. This is told in the Gita (*Mayadhyakshena, Beejam mam, Aham Beejapradah, Tasmim garbham*). Therefore Parabrahman is the cause of the creation and every item in this creation. It appears as if the items of the creation form a chain of cause and effect. For example even if a tree has produced a flower, the actual cause of the production is Parabrahman and is like the hidden father. The tree is like the exposed mother appearing as if it is the cause of the flower. When the Veda says “*Aatmana Aakasah*”, it means the pure awareness produced space. The pure awareness (Mula Maya) is like the exposed mother generating space. But actually the hidden Parabrahman in

the pure awareness has produced the space. Similarly Parabrahman is the cause of any work. When the Brahman desired to create, it is the Parabrahman hidden in Brahman that desired so. Brahman means the pure awareness in which the Parabrahman is hidden. When we say that Parabrahman desired to create, we will immediately assume that Parabrahman must be awareness. It is the logic of nature that anything that desires, must be awareness [this logic is valid only in nature]. But Parabrahman is beyond this logic, and therefore Parabrahman desires and at the same time He need not be awareness. The Veda says that Parabrahman runs without feet and catches without hands (*Apani Pado Javano...*). This means that Parabrahman does everything but cannot be detected through its action. By this, you will avoid indicating the Parabrahman by the word 'awareness'. Thus Parabrahman is the cause of every work but at the same time, it gives fame to the items of its creation. Fire burns things and it appears as if the fire has the power to burn and convert anything into ash. But the same fire could not even heat a blade of dry grass thrown by Parabrahman. This is explained in the Kenopanishad. It means that the burning power of the fire is the very power of the Parabrahman. But the fire is given the fame. Thus Parabrahman is the real hidden cause of this world and of everything that happens in this world.

To fulfill the validity of the statements of the divine scriptures of which He Himself is the author, He comes down to preach the true knowledge of the scripture and also proves the validity of every statement. Jesus told the same. Thus every statement of the Veda and the Gita is the constitution for any spiritual argument. The scientist only takes the universe containing human beings, for establishing the validity of the knowledge. His basic argument is that perception followed by practical experience and associated with logical analysis alone, can result in valid knowledge. But why is he denying the Super Man [human incarnation of God] who is visible and is giving wonderful knowledge and doing miracles?

The Lord is donating His supernatural powers to several representatives to prove the existence of the unimaginability called Maya (*Yadyat Vibhutimat—Gita*). If the existence of Maya is established, the existence of the possessor of Maya is also simultaneously established. However to give the proof for His possession of Maya, the human incarnation appears as the Super Man. If the human incarnation does not come, people may end only by establishing the existence of Maya, which is His power. The power requires the existence of its Possessor or the Source of power. Otherwise every demon will claim himself to be the possessor of the power. In fact, they even claimed so in the past. Such demons were

rejected by sages since the demons lacked the wonderful divine knowledge, which is a part (Sattvam) of God's identity.

Role of Science

Science plays a very important role in the spiritual knowledge. Science is the logical analysis, which is present in the analysis of this world as well as in the analysis of the divine knowledge. In fact, sages have analyzed the items of the creation with logic and finally concluded that no item is God. In fact there is no direct way to indicate God. The only way left over is the elimination of all items of the creation through logical analysis as said in Veda (*Neti neti*). Thus the entire spiritual knowledge is only full of science because you cannot analyse God who is beyond creation. Thus Jnana Yoga, which is the identification of the Lord in human form, requires the elimination of fraud human incarnations through logical analysis. The Gita says that the constant association of spiritual knowledge (Jnana) with science (vijñana) always continues (*Jnanam teham savijñanam, Jnanavijñana triptama*).

The knowledge ends when the Lord in human form is recognized. Upto this point there is every possibility of slipping and therefore science should be in your hand like a glowing torch. When you reach the house, the torch is put off and now the next step is to please the Lord in human form. You require blind love and blind faith in Him. Therefore logical analysis should be shut down because the Lord is beyond logic. From this point onwards, devotion (Bhakti) starts. For example, in selecting a girl for marriage, you can examine several alliances with logical analysis. But once you marry a girl, you should not continue to look for new alliances and go on continuing with logical analysis. Devotion finally leads to service. In both the stages of devotion and service, scientific analysis must stop.

Thus science is the torch that helps you examine yourself and conclude that you are not already God [the Advaita philosophy erroneously claims that each individual is God already]. Science also acts as a torch in detecting the true path to reach the Lord. Science or Vijnana is also called as Buddhi or Vijnanamaya Kosha. This is the driver who leads you in your car up to the place of God. Therefore the Gita starts with this driver (Buddhi Yoga). This torchlight is also useful to eliminate the wrong house. That means you can distinguish the real human form of God from other fraud incarnations. But once you enter the house after deciding that it is the correct house, there is no need of the torch because the house is full of lights. The Sadguru is full of knowledge and logical analysis.

Apart from such excellent participation in the spiritual knowledge, science also helps you to earn your livelihood. Earning one's livelihood is a part and parcel of the Lord's work. But science should not divert you to earning money without limits and leading you to hell due to over enjoyment. In this context, science, knowledge or the part of Veda related to the world, is condemned by the Gita (*Vedavadaratah*).

Even the attainment of the self by eliminating the gross body and the subtle body is done by logical analysis, which is science. With the help of science, Yajna (sacrifice) becomes possible. Yajna means cooking food and offering it to the divine preacher and devotees along with money as Guru Dakshina. To earn money, scientific work is required. This is stated in the Veda (*Vijnanam Yajnam Tanute Karmani*). The Gita also says that God gives the Veda or knowledge. Knowledge leads to work and sacrifice is the result of the work (*Karma Brahmodbhavam*). Thus science is required even in the sacrifice of work and the sacrifice of the fruit of work. It forms the very foundation of the entire spiritual knowledge. Science leading to over enjoyment should be cut down and this is proved by the present environmental pollution. It is going to severely harm humanity, which is the result of over enjoyments by over-application of science. Such science is condemned by the Lord (*Traigunavishayah—Gita*). Here science means knowledge and Veda also means knowledge. Therefore here the Veda is refers to science, which is used to earn money.

However, science shuts its mouth before the supernatural human incarnation. A scientist need not be an atheist. He should either try to explain the miracles of a Godly man or he should accept the theory of miracles preached by the Godman. Instead of this, if a scientist rejects the miracles as mere magic tricks, he is not open-minded. He is another specimen of conservatism of science-religion [Religions are commonly seen to be conservative. A scientist must be open-minded. If he is not open-minded then he is as good as a religious follower. He can be called as the follower of the religion called science]. When some sacred ash is produced by a miracle, you cannot condemn it by saying that the same ash can be produced by some magic trick. There may be two different paths of production of the same thing. If you can generate it by one path, it does not mean that the second path to generate the same thing does not exist.

Devotion and Service: Beyond Science

When the Lord in human form is achieved, blind faith, blind love and blind service are essential to please the Lord. The reason for this is that He exhibits both Rajas and Tamas (bad qualities) to test your firm devotion.

The quality of Sattvam represents good qualities and the two qualities Rajas and Tamas represent bad qualities. Unless your devotion is unshakeable, it cannot rise above the three qualities (Sattvam, Rajas and Tamas) and withstand His tests (*Sagunan samatitya—Gita*). The three qualities are the main components along with pure awareness in Maya. Since Parabrahman is above the three qualities and also pure awareness, It is above Maya and even Mula Maya. Parabrahman is the source of even pure awareness (*Brahmanohi Pratishtaham*). The Lord Krishna in Vrindavanam, once told a lie about a maiden to her mother-in-law and the maiden was beaten by her mother in law. If the maiden (Gopika) were not above the three qualities or feelings, she would have become angry with the Lord. But due to her blind love for Lord Krishna, this incident did not affect her love for Krishna in any way.

The Lord said that He alone is the preacher of the divine knowledge (*Jnanitvatmaiva—Gita*). He also stated that He would come as a divine preacher in every generation and sometimes as several divine teachers in the same generation due to the requirement to teach differently to different various levels (*Jnaninah tattvadarsinah*). The Lord said that when you are matured in Yoga, you will get the divine preacher and the divine knowledge from Him (*Kalenatmani—Gita*). Yoga means the training in which you become eligible to withstand the tests of the divine preacher. Whenever the Lord praises the divine knowledge (*Jnanagnihi, Jnanaplavenaiva*), the praise goes to the divine preacher who is the human incarnation and from whom alone, the divine knowledge comes out. After reaching the Lord in human form through perfect logical analysis, if you doubt Him, you have slipped forever (*Samshayatma—Gita*). The reason for the doubt is that His external gross body, which follows all the rules of nature, like birth, death, hunger etc. and the exhibition of His Maya, especially Rajas and Tamas, which are bad qualities present in the subtle body.

The word Atman in the Gita is mentioned in the sense of self or causal body. Sometimes the word Atman is used in the sense of human form of the Lord because in Sanskrit, the word Atman can mean the external human body also. The word Atman can sometimes be interpreted in both the meanings: self as well as the divine preacher in human form. For example: When the Lord says that ignorance is to be cut by the knowledge-sword of Atman, it may mean the self-analysis done by yourself or the divine knowledge of the Lord in human form (*Jnanasinaatmanah, Atmavantam—Gita*). Even the word Brahman is used as the self or as the Lord. For example: when he says that a Yogi becomes Brahman (*Yogi Brahmabhootah*), the word Brahman means the self. When one fixes

Himself in the self (*Brahmani sthitah*) he becomes a Yogi since he attains peace. But when the Lord says that a devotee reaches Brahman and attains bliss (*Sa Brahmayoga Yuktatma*), here the word Brahman means the Lord in human form. In this verse, the Lord has already told in the earlier line that by attaining the self, one gets happiness. Therefore in the second line He cannot repeat about the same self getting the bliss which is infinite happiness. People misunderstand that the Lord said that an elephant, a cow and a divine preacher should be seen equally (*Brahmane Gavi Hastini*). Practical experience opposes such an interpretation. The divine preacher receives you well. But when you go near the elephant, you get beaten. The meaning of this verse is that the Atman, which is the pure awareness, is the same in all human beings [and animals] but the difference in their behaviours is due to the difference in their subtle bodies, which are the mixtures of the three qualities in various proportions. When the equality at the level of the self in every living being is realized, the person is not only fixed in his self but also in the self of every living being with equality. He will realize that the souls in all the living beings are one and the same and therefore all living beings are only his co-actors in different external roles. In that case he will not steal the wealth of other human beings for the sake of the comfort of his family members and he will also not kill any living being for food (*Sarvabhutahite ratah*).

YAJNA AND KARMA

Yajna

[August 26, 2005 Day 6] The Lord in human form receives our sacrifice and enjoys it. His enjoyment is reflected in His face and we recognize it, which gives us immense satisfaction (*Bhoktaram Sarvatapasam*). This possibility is absent in all the other forms of God and therefore God does not exist in the other forms but those forms can be kept as representatives or models, if you are unable to accept the human form. However, the recognition of the real human incarnation is very important since He will guide you in the correct path as your friend (*Suhrudam Sarvabhutanam*). If your guide is a false guide, he will harm you by misguiding (*Atmaiva ripuh*) you. In this verse, the Lord said that Atman should be uplifted by Atman. The second word Atman means the Lord in human form. But the first word Atman means the soul in human form. When Yoga is completed by the permanent self-attainment, the Lord in human form will Himself contact you for further guidance (*Paramatma Samahitah*).

One need not be discouraged by the most difficult goal of Nivritti. If you are constantly trying, the Lord will co-operate with you by granting you any number of human births (*Abhyasena tu, Prayatnat, Abhyasayoga, Aneka janma—Gita*). Only one student can get the gold medal (*Kashchitmam—Gita*) in the class but every student has equal opportunity and any student who tries constantly will succeed one day or other. If you leave your effort, discouraged by seeing the goal, then there is no other chance of human birth (*Manushyatvam... Durlabham—Shankara*).

The entire success in your spiritual effort lies only in one point that is the recognition of the human incarnation because the unimaginable Lord cannot be seen by any human being (*Naaham Prakasah Sarvasya*). The Parabrahman is covered by the pure awareness called as Yoga Maya or Mula Maya. It means that you should cross it by even rejecting the pure awareness to know the Lord (Parabrahman), who is beyond the pure awareness. You may neglect the human incarnation (*Avajananti mam—Gita*) and worship the deities present in energetic forms but the same Parabrahman present in all the deities is present in this human form also. It

is only the Parabrahman who can respond to you (*Mayaiva Vihitan*—Gita). The Parabrahman enters, pervades and identifies with the causal body (Adhyatama), with the subtle body (Adhidaivata) and with the external gross body (Adhibhuta). Therefore the Parabrahman can easily respond to you in the human form (*Aksharam Brahma*—Gita).

The Lord in human form is also called as Adhiyajna, which means that He presides over the sacrifice by receiving the service in the form of sacrifice of work and the sacrifice of the fruit of work. In a Yajna, food and money as Dakshina are offered to the Sadguru who is the incarnation of Lord. The Veda says that in such a divine preacher, all the deities exist as said in the Veda (*Devatah Taha Sarvah*). Some people want to serve a particular deity. Serving the Sadguru becomes the service of that deity. The devotees can get boons from the Sadguru because the Parabrahman present in all the deities is also present in Sadguru. Therefore whatever the deities can grant, the same can be granted by Sadguru also. Actually it is only the Parabrahman, who can grant boons. The Lord says, “Let the devotees who are interested in getting boons serve the Sadguru in a practical way by offering work and fruit of work. Then one can expect the boon from the Parabrahman through the Sadguru. The different deities are only intermediate forms existing in the Sadguru Himself (*Ishtakamadruk*)”.

This is purely business in that you offer something to God and get back something in return. The Lord encourages even this path of business ‘Vaishyamarga’ since it is better than ‘Veshyamarga’ [path of a prostitute]. In the latter path, you are aspiring for something in return practically, by offering only theoretical [imaginary, insubstantial] items like praise by words, devotion by mind and discussions about the Lord by your brain. The prostitute also expects money in return (practically) by sacrificing sweet words and sweet feelings of the mind. At least in the first path, the devotee offers something practically and also expects something practical in return as in the case of business. This business-devotion is better than the prostitute-devotion in which devotees offer prayers by words and feelings of love through mind and expect practical boons in return. But even in the business-devotion, new developments have come. People ask God to grant a boon first and only then will they do practical sacrifice. The present day devotion of almost all the devotees is according to these two ways.

Yajna is a practical sacrifice to the human incarnation or at least to His real devotees. The best way of doing Yajna is to sacrifice your work or the fruit of your work or both, without aspiring for anything in return. In fact you should feel that you are paying tax to the Lord for all the cosmic facilities that He has provided to us. The Lord says that first this divine tax

must be paid to the Lord and only then can you should enjoy (*Yajnishishtaamruta*—Gita) the facilities. He condemns the atheists who enjoy the cosmic facilities and even deny the existence of the Lord. The Lord says that such atheists are actually enjoying sin (*Bhunjate tetvagham*). It is very important to note that getting all the amenities for oneself and one's family members are included under the mission of the Lord [unless one provides for the basic needs of oneself and one's family, one cannot be fit to serve in the mission of God]. But there should be some limit for these basic amenities. Luxuries should not be argued to be basic needs or facilities.

Therefore you can divide the people into three categories. The first category has earned money beyond all their needs. They should sacrifice the excess wealth for the sake of the mission of the Lord. In the case of the second category of people, who do not have much excess wealth, whatever they waste in the name of entertainment, can be sacrificed to the Lord. By this, they will avoid going to hell and instead will go to the divine abode of the Lord. The third category of people is those who earn and store only for their basic needs. Such people need not pay the divine tax but in their case, another point comes: Are they are capable of doing more work so that they can earn more? If they are capable but are not doing the extra work, such people are instructed by the Lord to do work to the full extent. By doing such extra work, the fruit of that work may be paid as the divine tax or may be stored for their basic needs. But under any circumstances, one should not enter into luxuries. All luxuries, if properly analysed, lead to loss of health and peace and finally lead to hell.

In this context, the word Yajna should be properly understood. The verb-form of the word has two meanings. One meaning is Yajanam, which means cooking food. The other meaning is Pujanam, which means offering the food to Sadguru. It does not mean burning ghee and food in the fire. This leads to pollution of the environment and the greenhouse effect, due to which rains stop. Such burning of food interferes with the cycle of the Lord since Yajna is actually supposed to bring down rains. The fire, in which the food and ghee should be offered [burnt], is the fire of hunger present in the stomach of the Sadguru or a real devotee. Even hungry beggars can be fed but in that case, the donation of food to them should be associated with the Jnana-Bhakti Yajna (we must preach divine knowledge and devotion to them). Mere social service without the divine mission is useless. In fact such social service will make God angry. The reason is that any human being is suffering here due to his sins. The Lord has punished him and the punishment is meant to change him and not for vengeance. Interference in

the punishment disturbs the divine administration. But if you help them in the name of the Lord, and try to convert them into devotees, it will help them in their transformation, which is the actual goal of the punishment. In that case, the Lord will be pleased with you.

Yajna (sacrifice) can even bring you sin if you sacrifice to an undeserving fellow. If you sympathize with an undeserving fellow, you have to convert him into a deserving devotee before you donate to him. Therefore if the sacrifice of food and money (Dakshina) are associated with the worship of the Lord and even if some undeserving people are present, they become deserving at least during that time. This is the reason why the worship of the Lord is associated with the sacrifice of food in functions like marriages. But such worship of the Lord does not attract anyone at all since nobody understands the prayers (hymns), which are chanted there by the priest. Even the priest himself does not know the meaning. As a result, in such functions, undeserving people are fed and sin is earned. Therefore there must be a resurrection of Hinduism. The priest must learn the knowledge of the Veda and should convert the [ritual] worship into Jnana Yajna [preaching of knowledge and devotion] The Lord is very much pleased with Jnana Yajna (*Jnanayajna, priyohijnaninah*). In the case of Islam and Christianity, their prayers are in their mother tongue and so this problem is not present. Simple recitation of hymns is called as Svadhyaya Yajna. The sacrifice of food items alone is called Dravya Yajna.

The Lord has told that the path of sacrifice should be secret as far as possible in the early stage (Rahasyam). As devotion develops and reaches its climax, fear is lost. When Yajna is done, it is the practical sacrifice to the Lord. Such sacrifice and the material [that is donated] become the greatest (*Brahmaarpanam—Gita*). In this verse, the word Brahman is used repeatedly to mean 'the greatest'. The Lord says that one should not stick to the fruit of one's work but should sacrifice it to the Lord and do the work of the Lord as his duty. Such a devotee alone is called a sanyasin or a yogi (*Anashritah karmaphalam*).

Karma

The word karma means work in general but this word karma also means the work done for the sake of selfishness and his family members. The word karma yoga means the work done for the sake of the Lord. The word Vikarma means the work done in excess [for selfish gain alone] even after achieving the wealth required for the necessities of family (*Karmanohyapi...*). Therefore karma means the necessary work or duty done to acquire wealth for the basic needs for your family. Vikarma means

not only earning excess wealth but also wasting the wealth in luxuries. Both these types of Vikarma are sin and should be avoided. When you sacrifice the excess wealth to the Lord, you must sacrifice it with fear and shyness [not with pride] because the entire creation is the wealth of the Lord (*Kasyasvit Dhanam—Veda*). Even while sacrificing work to the mission of the Lord, you should know that the Lord alone supplies you the energy required to do the work. Therefore you should not feel [proud] that you have served the Lord (*Naivakinchit, Ahankara Vimudhatma, Brahmanyadhaya, Navadvare*).

The reason for the human being to work is Svabhava or Prakriti (*Svabhavastu, Prakritimyanti*). Svabhava or Prakriti means the mentalities that are concentrated in the subtle body for the past millions of births. When boons are granted, the results of good deeds to be enjoyed in future births are drawn back [preponed to the present] with reduced value and are given to you as boons. The present results of the bad deeds are postponed to the future births along with increased interest. Therefore you can never escape the result of your bad deed and the boon given to you is always the result of your own good deed (*Nadatte Kasyachit*). The Lord says that the sacrifice to the Lord should be done in such a way that a feeling of love is generated (*Bhutabhavodbhavakarah*). Love or devotion exists under ignorance and emotion. If you realize that all the wealth belongs to the Lord alone, you will feel that you have just returned the money of the Lord to Him and the Lord will also feel that His own wealth is returned to Him. Neither is there any feeling of real sacrifice in the mind of devotee nor is there a real feeling of love in the heart of the Lord. The Lord also feels the love of the devotee, if the Lord thinks that the devotee really sacrificed his hard-earned fruit. But in such love, egoism may come up, since the devotee can feel proud of his sacrifice. In order to rectify this, the devotee is enlightened with knowledge so that he should know that the entire creation is the wealth of Lord and get rid of his pride. Thus there is an alternate release and withdrawal of knowledge and ignorance so that the devotees do sacrifice with love under ignorance but without any pride owing to knowledge (*Mattah Smritih—Gita*).

Work or karma should never be given up (*Satatam Kuru karma—Gita*). Work is useful for meeting the basic needs of life and also to store some wealth for the future needs of the family. One need not feel shy up to this point and should feel happy that he has fulfilled Pravritti or justice, which is the basic part of Nivritti. [According to worldly justice you are duty-bound to take care of your own needs and those of your family. This forms the basis of service and sacrifice to God]. Once karma is fulfilled up

to this point, your work should be diverted towards the Lord and such work is called as karma yoga. Either you have to sacrifice the fruit of your work or your work according to your convenience. Any one of these two or both can be called as karma yoga. Without karma yoga, mere sacrifice of words, mind and intellect is like sacrificing the freely supplied water [Giving water to someone is not a real sacrifice since water is given to you free by the municipality. Giving food to someone is a real sacrifice]. Therefore the Lord asked Arjuna to fight the war and assist Him in His mission (*Mamanusmara Yuddhyacha—Gita*). Arjuna got confused when Krishna was preaching sacrifice and work at the same time. Arjuna thought that sacrifice means leaving all the wealth and work and becoming inactive (*Vyamishrenaiva—Gita*). Krishna clarified that one only has to sacrifice the work done for the family with unlimited ambition after achieving all the required needs and facilities for the family. Once the basic needs and facilities are achieved, work for the family should be stopped and this is Sanyasa. After that one should divert all his work and its fruits towards the Lord. Therefore both work and sacrifice are to be done (*Sanyasah karma yogascha—Gita*). The Lord opposes stopping work and becoming inactive after earning all basic facilities for the family.

The Lord says that one should be interested in the self (*Atmaratireva—Gita*). Here the word self does not mean selfishness. Here the word self means the causal body, which is pure awareness, and which can be attained by self-analysis for the sake of attaining Yoga. He should not fall from the state of pure awareness and must stay there with interest in the self. After attaining Yoga subsequently he should catch the Sadguru and surrender to Him completely. In this stage, the same word ‘self’ indicates the human incarnation of the Lord. This is the stage of Nivritti where the devotee has all his interest only in the Lord. In this stage of Nivritti the devotee is not related with any other human being except the Lord. All his family bonds vanish and no family member can control him (*Kaschidarthavyapashrayah—Gita*). Even the laws of Dharma cannot bind such a devotee because the Lord is far greater than Dharma (*Sarva Dharman—Gita*). When you are serving the Lord, you must do service as a scholar without the feeling of egoism that everything belongs to Lord and that every work is done by the Lord (*Saktah karmani—Gita*) alone. A devotee with ignorance and love also does the same service with the feeling that he is donating his hard-earned fruit and that he is sacrificing his own energy for the Lord. Even though ignorance is present in the latter case the love in the sacrifice makes it pure as long as it does not result in egoism.

FINAL MESSAGE OF THE GITA

Types of Devotees

[August 26, 2005 Day 7] Four types of devotees approach the Lord. The first one approaches due to the pressure of some emergency or difficulty (Arta). The Lord will definitely respond to him once or twice, expecting him to rise above this level. If he does not rise, God's response disappears slowly. For this type of response from God, there is no need of a human incarnation. The power of the Lord that pervades all over the world is sufficient to respond to such prayers in an emergency. Even this response of God is based on the re-adjustment of the person's own results. The Lord will rearrange his results temporarily and do him a favour, but this rearrangement is not a true solution. The postponed bad result will appear in another form immediately, or with interest, later on. Therefore after such response, one should become a Jijnasu [one who is interested in knowing] and should learn the whole divine knowledge from a divine preacher. Instead of this, if he continues his prayers to the Lord for solving every problem that he faces, he is called as an Artharthi [a person who prays for material benefit]. If he approaches the divine preacher and gets all the knowledge, he is called as a Jnani [one who knows]. All these four types of people are not bad people because none of them is an atheist (*Udarassarva—Gita*).

A student is better than an illiterate person but among students, there are grades. Similarly, the Jnani is the best among these four. He never approaches the Lord for any problem. He always serves the Lord in human form from whom he has received the knowledge. He becomes Atman (*Jnanitvatnaiva*), which means that he has completed Yoga and has attained the Self by self-analysis. If the word Atman here is taken in the sense of the Lord, the question comes whether here 'Jnani' is knower of the Self or the knower of the Lord. The Gita says that except the Lord Himself, nobody knows the Lord. In another context too, the word Jnani is used only in the sense of the self or soul (*Jnanibhyopi*). The word Jnani thus means he who has attained the self because one can attain the self by the knowledge of self-analysis. Shankara said the same "*Jnanadevatu Kaivalyam*" which means that by knowledge, one attains his own self or Atman.

Self-Attainment

This attainment of the Self is called Yoga and such a person is called as a Sthitaprajna. The word Sthitaprajna means he who exists in the state of Prajna or Buddhi (intelligence). Through intelligence alone can one do the discrimination [between Self and non-Self] and attain the Self, which is nearest to the intelligence (*Yo Buddhah Paratah*). Since he always keeps himself in the Self (*Atmanyeva Atmana*), his characteristics change according to the level of Atman. Before this, he behaved like the gross body [since he thought that he is the gross body]. Arjuna was like such an ignorant person who thought that the gross body was himself. All the relatives, related by blood, are linked only to the gross body. Therefore Arjuna was worried about his relatives in the war. Human beings are doing all types of sins because of the bonds with the family members, who are related only to the gross body. All the problems of injustice in this world are only due to the link to the gross body.

The Lord wanted to introduce the two inner bodies, which are the subtle body (Jiva) and causal body (Atman). The second chapter of the Gita, which is the beginning of the Lord's message in the Gita, starts with the explanation of these two bodies, which are put together and called as Jivatma or roughly as Atman or Jiva. Jiva is made of qualities. The qualities are made of pure awareness, which is called as Atman. The Jiva in which Atman is inherently present, leaves the gross body in death. Atman is the pure awareness, which in a disturbed state [qualities superimposed on pure awareness] is called as the subtle body or Jiva. Jiva is like a bundle of water waves and Atman is like the standstill water without waves. These waves are the qualities or the feelings. They are called as samskaras or vaasanas. When these waves cease, Atman, the waveless water, results. To think that Atman is one's Self, is Yoga. This is the state of the Sthitaprajna. He is always aware of His pure awareness. Then, blood relations and the emotion in the bonds disappear. In this state Arjuna can fight even with his relatives. When he kills them, he will feel as if he is only destroying their external clothes (*Vasamsi—Gita*).

Even if you cannot make these waves subside, let them exist like the external gross body. Making these waves subside is very difficult because they have been with you for several births. Therefore, the easiest way is to fix yourself in the causal body without bothering about the gross body and the subtle body. As Atman, one can be a spectator of all the functions of the gross body and all the dances of the qualities of the subtle body. In that case, you are not at all bothered by any activities of the gross body and the

internal qualities (subtle body), which govern those activities (*Iti Mattva Nasajjate*). Lord Krishna preached this Atma Yoga to Arjuna to remove his powerful attachments, which cause misery. Lord Krishna gave this Atma Yoga as the first emergency medicine. Shankara stressed on this Atma Yoga. This Atman, being the greatest item of creation is also called as Brahman by the Gita as well as Shankara. According to the verbal meaning, it is justified to call Atman as Brahman. Therefore when you have attained Atman, you have become Brahman. Shankara called Jiva as Brahman because in the water-waves (qualities), water (pure awareness) alone is present. Therefore Jiva and Atman are not distinguished in the second chapter. Thus Jivatma (causal body along with subtle body) is often called as simply Jiva or simply Atman (soul). It is called as Jiva because Atman is not isolated [but is always associated with the qualities]. It is also called as Atman because the water-waves are water after all. Of course in the case of realised souls, it should be called as Atman. Thus when the word Jiva is used, it refers to ordinary human beings. When the word Atman is used, realised souls are indicated. Thus by using these two words [together as Jivatma], all human beings are embraced under one category. Jivatma is eternal with reference to the destructible gross body. The words 'Eternal' and 'Brahman' misled all the scholars into thinking that the soul in the body is eternal and is Brahman. The scholars mistook the word Brahman for Parabrahman, which is the ultimate Lord. Therefore by fixing yourself to the Atman you have definitely reached a higher state but not the highest state.

Jnana, Bhakti and Karma Yoga

The attainment of the self, which is the higher state, was sufficient to remove the misery of Arjuna, which was due to the lack of self-knowledge. He had superimposed himself onto the gross body [mistaken himself to be the gross body] and was suffering. If this superimposition is removed and if one fixes himself to his Self, all the misery disappears. In fact it happened so. To remove his misery, his self need not become the Superself or the Lord, which is very difficult and, which can never be achieved. At the maximum the Self [soul] can enter into the inner circle of the Lord and that too by devotion (Bhakti Yoga) and subsequent service (karma yoga). Of course the knowledge (Jnana Yoga) immediately gives you the attainment of the Self as an initial incentive. This is called as Atma Yoga. For Pravritti or establishment of Dharma, this much is sufficient because self-attainment weakens the family bonds. Due to that, Arjuna could leave all his tensions in fighting with his family members. But if one wants to enter Nivritti,

additional knowledge (Jnana Yoga) is required to identify the Lord in human form, serve Him, please Him, enter His permanent abode and become one of His innermost circle of devotees. Therefore when the Jnana Yoga is limited just to self-analysis, Pravritti or Dharma is achieved and this also pleases the Lord. It temporarily gives the soul enjoyment in heaven. The treatment of Arjuna was over by the second chapter itself. But his questions made the Lord teach the path of Nivritti also.

In Nivritti, the Jnana Yoga is complete and one develops only one bond with the Lord while all the other bonds with the world are cut (*Teshaam Jnani—Gita*). Only due to Nivritti, could Arjuna kill his beloved grandfather under the direction of Lord Krishna. By attaining the Self in Pravritti, Arjuna could become neutral towards his grandfather. This is not sufficient to kill his grandfather. Therefore Nivritti was preached in which Arjuna realised Lord Krishna as God and obeyed His instruction to kill his grandfather. Arjuna was in the minus state [negative] due to his blind love towards his grandfather. Krishna brought him to the zero state in which Arjuna attained his Self by self-analysis as preached in the second chapter of the Gita. Later on Nivritti was elaborated so that Arjuna came to the plus stage [positive] in which He recognised Krishna as the Lord. As per the order from the Lord, he killed his grandfather because he had already become neutral towards him in the previous state. Thus the self-analysis helps one to easily enter the state of Nivritti.

The treatment of Arjuna was done in two stages. The illness was the blind attraction of his family bonds by which he was deeply pained. In the first stage the attraction in the family bonds was reduced. In this initial treatment the medicine given by the doctor, Krishna, was the achievement of the Self by self-analysis. By this, the severity of the illness was reduced. This is called as the treatment of Pravritti. In the next stage, the treatment of Nivritti started. The first injection in Nivritti was to introduce the human incarnation. After recognizing the human incarnation, which was Lord Krishna Himself and which was clearly declared by Lord Krishna, Arjuna received the Jnana Yoga of Nivritti by which Arjuna recognized Krishna as the Lord and loved the Lord by devotion. Thereby the love for his family bonds disappeared and finally he served the Lord as His servant.

The war was the Lord's mission in which Arjuna participated as a servant to establish Dharma and condemn Adharma. Thus in Nivritti you find the additional Jnana Yoga which leads you to Bhakti Yoga and finally end in karma yoga, which is service. Thus in the treatment of Pravritti, there is no Bhakti Yoga and karma yoga. But in the treatment of Nivritti, Jnana Yoga, Bhakti Yoga and karma yoga follow in that order. Pravritti

concentrated on the Atman of Arjuna whereas Nivriddhi concentrated on the Paramatman who is Lord Krishna Himself.

Shankara enlightened the Jnana Yoga in both Pravrittis and Nivriddhi. People have misunderstood Shankara and have limited His Jnana Yoga only to Pravrittis. They thought that the whole knowledge is only based on self-analysis and the attainment of self. This is a complete misunderstanding of Shankara's knowledge. Shankara Himself was an incarnation of Lord Shiva. The Veda says that Shiva and Narayana are one and the same. Krishna was the human incarnation of Narayana. It means Krishna and Shankara are one and the same. The path of Shankara must be a true reflection of the Gita of Krishna. Shankara Himself declared that He alone is the incarnation of Shiva (*Sivah Kevaloham*). He swallowed molten lead and asked His disciples to do so. [They were unable to do so even though they were established in the Self. This proved that Shankara was greater than them. He was Lord Shiva Himself while they were just self-realized souls]. People have limited Shankara to the Jnana Yoga of Pravrittis alone and have even forgotten the existence of the Lord. Then there is no need of Bhakti Yoga (devotion) and karma yoga (service). The Nivriddhi part of Shankara was completely drowned in ignorance. Ramanuja came and brought out the Bhakti Yoga, Madhva came and brought out the karma yoga. The Jnana Yoga in Pravrittis deals with the Self and its attainment. The Jnana Yoga of Nivriddhi deals with the attainment of the Lord in human form and pleasing Him with devotion and service.

Need for Self-Attainment

There is a link between self-attainment and Nivriddhi. Unless one is pure in his mind by becoming Atman or Brahman (*Brahma bhutam akalmasham*—Gita), one cannot succeed in the service of the human incarnation. Thus one has to be purified by self-analysis to become a Yogi. He cannot approach the Yogeshwara, who is the human incarnation without it. Therefore the Jnana Yoga of Pravrittis to attain the Self is the preliminary course for getting admission into Nivriddhi. If one approaches the Sadguru who is the Lord in human form directly, he will also preach the preliminary course to achieve the eligibility into Nivriddhi. This is the whole plan of the Gita. The whole Gita can be treated as a single scripture of Nivriddhi alone because the knowledge about attainment of the Self is also included as the zero hour or as the first step in Nivriddhi. The soul, the path and the final goal constitute the whole spiritual journey. The soul must be made eligible for the journey. Thus there are the following four steps in the path of Nivriddhi:

- 4) The recognition of the present living human form like Krishna, as the ultimate Lord.
- 5) Receiving divine knowledge from Him about the whole spiritual journey including the initial self attainment.
- 6) Loving the Lord with single-pointed concentration and subsequent destruction of all worldly bonds.
- 7) Finally, serving the Lord in human form by surrendering everything including words, mind, intellect, work and the fruit of work.

Thus the Gita starts with the preliminary stage of self-analysis in the second chapter and goes on to deal with all the above stages in the subsequent chapters. The Gita is treated as a book dealing only with Nivritti and can be called as Moksha Shastra [science of total liberation]. The word Yoga means attainment and thus the word Yoga is used in several stages whenever those stages are attained. E.g. Jnana Yoga is attaining Jnana or knowledge, Bhakti Yoga is attaining devotion. In the context of Atma Yoga or the attainment of the Self in the preliminary stage, the word Yoga means attainment of equality or equal-mindedness (*Samatvam Yoga—Gita*) in every corner of the world, which is the main characteristic of self-attainment. But this definition of Yoga is limited to that context only. In all other places, the word Yoga simply means attainment. Therefore, if you limit the Gita to only the second chapter, it can be called as Yoga Shastra. But the word Yoga means attaining the Lord and attaining success in pleasing Lord. Then even Moksha Shastra becomes Yoga Shastra.

Goal of Nivritti

The Advaita scholars think that the self-attainment mentioned in the second chapter of the Gita is the final goal of Nivritti too. The preliminary course, which gives eligibility to join the main course, itself is treated as the main course. By self-attainment, Arjuna became normal and peaceful so that he was eligible to divert himself to Krishna. By self-analysis all the bonds with his blood relations became weak and it was a favourable atmosphere for the formation of the bond with the Lord. If self-analysis were the ultimate, the Gita would have been over by the second chapter. Arjuna had already lost the intensity of his blind attractions and could have fought with his family members [at the end of the second chapter] There was no need for Krishna to tell Arjuna that Arjuna should develop devotion towards Krishna even after the attainment of the self. But Krishna told Arjuna that Arjuna was ignorant (*Natvam vettha—Gita*). The Lord introduced two items in the fifteenth chapter. One is Kshara, which means the external gross body that is destructible. The other is Akshara, which is

eternal and which indicates the Atman. The Atman is eternal with respect to the gross body. The eternal nature of Atman is relative but not absolute. The Lord said that He is beyond both these items. He did not say that He is some third item. The reason is that the first two items are visible or imaginable items of creation. Therefore those two items can be numbered as one and two under the category of items of creation. But the third item is beyond the entire creation and is not under the category of items of creation. This third item is called as Purushottama. But the word means that He is the greatest human being. This means that a third item exists in human beings called Krishna, and therefore Krishna is Purushottama. In the human body of Krishna too, both Kshara and Akshara are present.

When the Lord introduced His human body by the word “*Idam Shariram*”, He mentioned both Kshetram (Kshara) and Kshetrajna (Akshara). [Kshetra means a field. Kshetrajna means the knower of the Kshetra] Then, He introduced Himself as a third item who is also a Kshetrajna. Thus the human form of Lord Krishna stands as Purushottama. The word Purushottama means the superman or the human incarnation, who comes in every human generation. Therefore He is famous in the world (*Atosmi Loke*—Gita). The Lord says that the human incarnation is famous even in the Veda (*Aparokshat Brahma, Pratyagatmanamaishat*—Veda). The Lord said that the soul in every human being is Kshetrajna, because the soul is made of pure awareness, which is aware of itself and aware of the world. The word Kshetram means the world. Now the Lord says that He is also aware of Himself and is aware of the world i.e., Kshetrajna. What does this mean? This means that the soul is aware of itself and the world because it is awareness. The soul is understood by logical analysis. But the Lord can never be understood by any logical analysis. Therefore you cannot say that the Lord is awareness just because He is also aware of Himself and the world like a soul. Here two words ‘cha’ and ‘api’ are used which mean that even though the Lord is not awareness, He still knows everything.

The Lord is not present in inert matter or inert energy, which constitute the world (*Nacha Bhutastah*—Gita). This means that He is neither in the world and nor is He the world. This eliminates the gross body of ordinary human being—the Lord is neither in the gross body and nor is He the gross body itself. The gross body is made of Pancha bhutas (the five elements). Therefore the word Bhuta in the above verse of the Gita concludes that He is neither the five elements nor is He in the five elements. The second possibility is that the Lord may be the qualities or may be present in the qualities. The Lord says that the three qualities are generated

from Him but He is not in the qualities (*Nachaham Teshu*—Gita). This means that He is neither the subtle body and nor is He in the subtle body made of the qualities. The last possibility is that He may be the pure awareness (causal body or Atman). This awareness is present in the qualities like water existing in the waves. If He is water, He cannot say that He is not present in the water waves. Thus if He were Atman or the causal body, He would be present in the subtle body of every human being. In that case He would not have said that He is not in the qualities. Water is in the waves and the waves are also in the water. If that were the case, the Lord should have told that the qualities are in Him and that He is also in the qualities. But He told Arjuna in the Gita that He is not present in the qualities even though the qualities are present in Him. Therefore He is not the pure awareness, which dissolves in the deep sleep.

He also told that the five elements are in Him but He is not the five elements (*Matsthani*—Gita). This statement is not possible if you say that the cause is available in the effect, like the gold existing in the golden ornament. If that were the case, the Lord should have told that He is present in the five elements or the three qualities or the pure awareness of the universe. The gold is the ornament and the ornament is in the gold. Therefore that example is not valid. [In order to properly explain this concept,] We would have to give an example in such a way, that we can say that the ornament is in the gold but the gold is not in the ornament.

Model to Explain God and Creation

For this concept, the proper example is that of the daydreamer. The daydreamer is the cause and the dream is the effect. The dream is in him but he is not in the dream. You have imagined Mumbai city. The imagined Mumbai is in you but you are not in that imagined city. This is possible because you are not modified into Mumbai and only your mind is modified. Therefore Parabrahman is not directly modified into the world. His power called Maya is modified into the world. The Maya and its modification (world) exist in the Parabrahman. But Parabrahman does not exist in Maya or the world. When you want to enter into your imaginary city, you can never enter with your original form. Similarly, Parabrahman never enters the world directly. You will create your duplicate imaginary form and you will identify yourself with that imaginary form. Now, that imaginary form enters the imaginary world. Since you have identified with that imaginary form, that imaginary form is as good as yourself. Whatever you wish, that will be the wish of that imaginary form. If somebody insults that imaginary form, you feel that you are insulted. If somebody loves that imaginary form,

you feel that you are loved. When that imaginary form disappears, it means that you have come out of that dream. Similarly Parabrahman enters this world through one human form called Krishna. Therefore Parabrahman is identified with Krishna. Whatever Parabrahman wishes and speaks, is the wish and speech of Krishna.

The dream-city is pervaded everywhere by the mind of the dreamer. Similarly, the world is pervaded all over by Maya. Therefore, Maya entered the world and the world is in Maya like gold pervading the golden ornament. Maya is the direct cause of the world as the mind is the cause of the dream-city. Parabrahman is the indirect cause of the world as the dreamer is the indirect cause of the dream-city. The world is the effect like a dream. The dreamer is not touched by the dream. Even if the dream-city is burning, the dreamer does not get heated even slightly. When a hot rod is dipped in water, the water gets heated. Similarly if the world were in Parabrahman, the modifications of the world would touch the Parabrahman. To remove the possibility of this misunderstanding, the Parabrahman [Krishna] said that the world is not in Him (*Nacha matsthani*). Now the contradiction between the two statements is solved because He said that the world is in Him (*Matsthani*) and also said that the world is not in Him (*Nachamat*).

The disappearance of the imaginary form in the imaginary world is the death of the human form of the Lord. Krishna also died. It is impossible that any human form in the imaginary world can directly touch the dreamer. Touching the imaginary human form, with which the dreamer has identified himself, is also the direct touch with the dreamer because the experience is transferred directly from the Parabrahman to the devotee and vice-versa. Touching the Parabrahman directly is not possible as we touch a person directly. You can touch God's shirt [human body of His incarnation] and you can experience Him indirectly since He is in the shirt. You can experience Parabrahman by touching the human body in which the Parabrahman exists, which is the human incarnation like Lord Krishna. You cannot achieve this experience of Parabrahman from any human being just as you cannot experience a person by touching a vacant shirt without the person. In the case of an ordinary human being, you can touch the coat [gross body], touch the inner shirt [subtle body] and touch the innermost vest [Atman or Awareness] but the innermost person [God] is absent. The human being is like a dress hanging from a hanger.

The cause, base and the destroyer is Maya alone, which can be called as Prakriti in its modified form. Maya can be also called directly as Prakriti because the word Prakriti means the direct cause. The world, which is the

modification of Maya, is also called as Prakriti because the word Prakriti can also mean the effect. Therefore Prakriti can mean Maya, which is the cause and can also mean the world, which is the effect. Therefore when you say that Brahman is present everywhere, the word Brahman stands for the pure awareness which is Maya. Maya is only the power of Parabrahman and is generated and controlled by Parabrahman. Therefore whatever Maya does, it appears as if Maya is doing it independently. Maya is the most faithful dog of God. Maya is visible and appears as the doer but Maya does it only on the instruction of the invisible Parabrahman. Maya appears as the independent God but if you realize the Parabrahman, you will also realize that Maya is just a dog.

Accepting the Human Incarnation

The entire problem lies only in accepting the human form such as Krishna, as God. You may say that there are several devotees of Krishna at present but that is not the point. The point is, when Krishna was alive, how many people were His devotees? One has to cross egoism and jealousy to recognize the living human form—present right before the eyes. Several devotees accept the human forms of the Lord that have passed away and are not present before their eyes. The reason for the repulsion between two human bodies is the repulsion between likes. By self-analysis, if one fixes himself to be the Atman, which is the pure awareness, he becomes different from the human form. Then you may love another human form [especially the human incarnation of God]. This is one of the spiritual reasons of self-analysis. Even in that case, you may start hating human beings because they are also in the same state of Atman (*Sarvabhutatmabhutatmaa*). Therefore being in the state of Atman, you can love other human forms. You can also be in the state of human form and love other human forms. Whatever it may be, you must be able to love other human forms. The final result is that you should love the human form of the Lord and that alone can be your love for Parabrahman. Whatever you do to that human form of the Lord, is done to Parabrahman Himself.

Lord Krishna never told anyone that He is God except to Arjuna. Since Arjuna surrendered to Krishna with full faith and devotion, He revealed Himself as the Lord and taught him the path of Nivritti. There was no need to preach Nivritti to the Gopikas because they had achieved the goal of Nivritti. These Gopikas were sages in the previous births and the Lord had preached to them in the form of Dattatreya for a long time. There was no need to preach Nivritti to Duryodhana, who was a demon and could not even come upto the level of Pravritti. He was blind with his family

bonds. Therefore the Lord only taught him Pravritti but even that was of no use. As a last resort, the Lord even showed him the Vishwarupam. Yet Duryodhana did not care. That means that he believed in God but did not care for Him. He was a demon in the previous birth. Demons try to use the power of God, but they themselves want to become God. Duryodhana wanted the help of Krishna in the war and got the vast army from Him. Demons like the power of God but not God. They are better than an atheist because the atheist neither likes God nor His power.

Krishna did not show Vishwarupam to the Gopikas because they believed in Him as the Lord. The Vishwarupam was the proof of the human form of Krishna being the Lord. Such proof was not necessary for the Gopikas. The Gopikas were sages in the previous births and had complete divine knowledge from the Lord in human form, who was called as Dattatreya. He had showed this vision to them several times. Therefore, there was no need of knowledge or any such proof for the Gopikas. Jesus said, "Those who believe in Me without proof are more blessed than those who believe in Me with proof". But the other extreme end was Duryodhana who could not understand even the preliminary knowledge of Pravritti and did not believe even after seeing the Vishwarupam.

If you take the case of Arjuna, he represents the human being who is a hill of doubts and who raised questions. He is in the middle stage; neither a demon like Duryodhana, nor a sage like the Gopikas. He is eligible for Pravritti and Nivritti. The Vishwarupam strengthened his belief. Therefore, Arjuna represents the present human being. But Arjuna neglected Krishna on the eighteenth day when Krishna asked Arjuna to step down from the chariot first. Even during the war, when Abhimanyu died, Arjuna said that he would stop the war. Actually, the essence of the Bhagvad Gita was that Arjuna should fight against injustice as a servant of the Lord and not for any personal purpose. This spirit was lost when Arjuna refused to fight, grieving for Abhimanyu's death. Therefore, Arjuna represents this human psychology.

If you take the case of the sage Udanka, he did not believe in human forms of God. He was a believer in God and believed in the energetic forms of God like Brahma, Vishnu and Shiva. He had done a lot of penance and had got superpowers from the Lord. He had dedicated all his life to God. The only defect in him was that he did not believe in the human form of God. Therefore he was prepared to give a curse to Krishna. Lord Krishna showed Udanka His Vishwarupam as a proof that Krishna was the human form of the Lord. [Sage Udanka then believed in Krishna]

Thus, there was no use of the Vishwarupa vision, in the case of Duryodhana. There was a little use of it in the case of Arjuna. The highest use of the vision was in the case of Sage Udanka. There was no need of it in the case of the Gopikas. The Lord showed the Vishwarupam to Arjuna and Udanka so since it was useful in both the cases. He showed the same vision to Duryodhana to tell us that there will be no use of divine visions in such cases.

The Vishwarupam is the vision of the entire cosmic energy, which cannot be seen by these human eyes. The Lord gave a very highly energetic pair of eyes to see this concentrated energetic vision (*Divyam Dadami*). The energetic eye is like a powerful microscope or a powerful telescope. Through the microscope, the subtle structure is seen and through the telescope, the infinite cosmos is seen. The energetic eye given by the Lord is a combination of a supernatural divine microscope and a divine telescope. Arjuna first saw infinite energy (*Divisurya—Gita*). This is the function of the divine microscope, which shows matter as energy. Then Arjuna saw the infinite cosmos and energy. This is the function of the telescope.

When one destroys his egoism and jealousy and identifies, loves and serves the Lord as a servant, he enters (*Vishate cha*) the inner circle of the Lord. Such liberated souls live in the Lord. For example: Sri Maha Lakshmi lives in the heart of Narayana. Saraswati lives in the mouth of Brahma and Parvati has penetrated half into the body of Shiva. But what is the inner meaning (*Nivasishyasi*) of this ‘entry’ into the Lord? When somebody says that you are in his heart, it does not mean that you have physically entered his heart. All this is a symbolic language. It means that whatever Lakshmi feels, that is the feeling of Narayana because the heart is the abode of feelings. It means that there is no opposition in the thoughts. Similarly when there is no opposition in the words, it is the meaning of Saraswati being in Brahma’s mouth. The body represents action. Parvati and Shiva being joined together in body means that Shiva and Parvati always act together. These three represent Trikarnas—mind, words and the body. When all the Trikarnas are completely surrendered to the Lord, it is the state of monism, which is possible for devotees.

Now God can also enter the devotee. Hanuman was a devotee but was also an incarnation of Lord Shiva. Balarama, is considered to be one of the ten incarnations of the Lord; he was equated with the Lord, but he was actually the incarnation of Adisesha who is a servant of the Lord. This means that the Lord becomes devotee and the devotee becomes the Lord. Thus there is no difference between God and the liberated soul who has

entered His innermost circle (*Mayite Teshu chapyaham*). Even Narada says that devotees are filled with the Lord.

The Advaita scholars want to reach this state directly in the preliminary stage itself, without any patience. They want to end the Gita with the second chapter by attaining the self through self-analysis. This stage is also given by the same Lord. The house owner called a beggar and asked him to stay in the front porch of the house. The beggar carefully measured the area of the front porch and claimed that he is the house owner. This is the state of the Advaita philosopher. But what about Adishesha and Hanuman? They were also given place in the front porch. But they never claimed to be the house owner. The Lord then called them inside the house, which is Bhakti Yoga and karma yoga. They still said that they were beggars and not at all the owners of the house. Finally the Lord declared them as the owners of the house. Still they said that they are not the owners. Balarama was given an equal place [with God] in the ten incarnations. He was treated as the Lord but at the end, He turned back to Adishesha and became the bed of the Lord [in the upper world, Adishesha appears as a thousand-hooded cobra swimming on the Milk Ocean. The Lord rests on the bed of the coil of this cobra]. Even though Hanuman was made the future creator, He remained as the servant of the Lord. The Advaita scholar is not even one-millionth of Hanuman or Adishesha. Ramanuja was Adishesha and Madhva was the brother of Anjaneya [Hanuman].

Shankara was Lord Shiva himself who claimed to be the Lord in human form (*Shivo'ham*). But others also started saying that they are also the Lord in human form. For their sake, Lord Shiva took the form of Hanuman and showed them how a human being should always be a servant of the Lord. The same Lord Shiva represented a human incarnation as Adi Shankara by saying "*Shivo'ham*" and the same Lord Shiva came as a devotee in the form of Hanuman. The same Lord Narayana came as Rama to represent a human being and as Krishna, to represent the human incarnation. Shiva came first as a servant and only then as a human incarnation. Similarly, Narayana first came as a human being and only then as a human incarnation.

The last verse of the Gita says that devotees should surrender to Him alone (*Mamekam Sharanam*). Therefore, the final goal of the human being is to recognize the human incarnation and completely surrender to Him. The first word of the Gita is *Dharmakshetre*, which means the field of Pravritti or Dharma. The last verse of the Gita says *Sarva Dharman Parityajya*, which is the field of Nivritti. The first person that comes in the

Gita is the blind king Dhritarashtra. The last person is the enlightened Arjuna. In Pravritti, one has to vote for Dharma and against Adharma. But in Nivritti, one has to vote for the Lord in human form even if it means voting against Dharma.

The Incarnation and the Three Qualities

Lord Krishna represents both Pravritti and Nivritti. In the Mahabharata, He stands for Pravritti by destroying injustice and supporting justice. Krishna was like Rama in Pravritti; standing as an embodiment of only Sattvam or good qualities. Any form of God stands only with Sattvam. Every human being likes Sattvam, which gives boons, removes all problems and gives happiness (*Sattvam Sukhe*—Gita). It is like loving your son who has all the good qualities, who does not give you any problem. He always keeps you happy. Your love for your son is great. All human beings are in this first stage called Pravritti. All the forms of God except Krishna and Datta are full of Sattvam alone and Rajas and Tamas are in a suppressed state. Rajas and Tamas are not expressed but are present in equal quantities in them. In this stage love or Prema exists for God.

In the second stage, along with Pravritti, Nivritti also enters. In the Bhagavatam, Krishna showed Nivritti to the Gopikas. In the Mahabharata, He showed Pravritti to the Pandavas. In the case of the Gopikas, Krishna showed Tamas by stealing butter and dancing with them. He showed also Rajas in killing Kauravas and a lot of people in the Kurukshetra war. Thus, Krishna was a mixture of Pravritti and Nivritti. In preaching the Bhagavad Gita and in supporting justice He showed Sattvam. Thus, He exhibited both good and bad qualities, which include the three qualities. Thus, He was the real incarnation of Datta. This is second stage in which you love your son who has both good and bad qualities. Your son gives you happiness as well as troubles. But you do not mind the troubles and always support him. In this stage you have greater love for your son, which is called as Moha.

In the third stage you will reach Datta, who exhibits only bad qualities (Rajas and Tamas). In this third stage your love for your son is the greatest and is called as Vyamoha. You tolerate all his torture and still support and love him. This is like the blind love of Dhritarashtra for Duryodhana. This is the climax and is the greatest love. Thus, Krishna stands as a bridge or a transition stage between Rama and Datta. When all the worldly bonds exist, you are in the first stage. When most of the worldly bonds are cut you are in the second stage. When all the worldly bonds are cut and the bond with God alone remains you are in the third stage. In the third stage you have to

cross your 'I' and cut your 'my'. Thus, Krishna leads you from Pravritti to Nivritti. He gave heaven to Pandavas from which they have to return back to the earth. But He gave the highest Goloka, the fifteenth topmost world to the Gopikas from which they never returned.

Essence of the Gita

[Swami sang the following song extempore, which gives the essence of the Gita]

How should I tell you, O Partha, how should I tell you? (Main Chorus)

If I say that I am not the Lord, you will say that I am the Lord,
 If I say that I am the Lord, you will say that I am not the Lord,
 If I don't love, I am a stone for you, if I love you, you tell me to go,
 If you like to be with me always, you have to cut all the bonds.
 Impossible! O Partha, this is impossible! (Side chorus)

(Main chorus)

I came to uplift the justice, I sing this Gita to teach you,
 Love with service, is the only way! Be with Me with lovely service,
 To love and serve the human form is the best, Narayana came down as
 Krishna,
 Only the human form can preach, knowing the human form is divine
 knowledge.
 Divine knowledge! O Partha, this is divine knowledge! (Side chorus)

(Main Chorus)

Two obstacle-walls oppose you here; egoism and jealousy are the
 walls,
 Human body repels human body; therefore you reject My human form,
 Realize, you are not the human body; you are the soul that is the pure
 awareness,
 Why do you hate the human body, when you are not the human body?
 Love Me! O Partha, love My human form! (Side chorus)

(Main Chorus)

I am Vaasudeva, the son of Vasudeva; serve Me in this human form
 only,

Soul need not hate the human body; at least love all human beings,
 In any way love the human beings, so that you love me in human form,
 Before you love and serve Me finally, love and serve humanity.
 Practice! O Partha, it is practice! (Side chorus)

(Main Chorus)

Divine knowledge means detecting Me, loving Me and then serving
 Me always,
 Entire creation is My will only; the human body is also My will,
 God pervaded My human body; God Himself is teaching you,
 Don't claim that you are the Lord, just by becoming the self.
 Demonism! O, Partha, this is demonism! (Side chorus)

(Main Chorus)

Sacrifice of work and fruit of work, both are service, like the plate of
 meals,
 Oral singing and love with the mind; to be given like the drinking
 water,
 Don't give only water to Lord, and charge Him for giving the water
 But meals must be with drinking water; don't aspire for payment from
 Lord
 He will bless you! O Partha, He will always bless you! (Side chorus)

(Main Chorus)

You think of Me as a human body since you are also the human body
 I am the hot water, water with heat; you are the cold water, water
 without heat,
 Don't propagate that I am the Lord; others may not digest that truth,
 They will mock you and drag you down, to their level to be equal with
 you,
 Human tendency! O Partha, this is human tendency! (Side chorus)

(Main Chorus)

